

# Rabbinical Assembly Tikkun Source Materials

## Shavuot 5780



This packet contains source sheets to accompany both the pre-recorded sessions currently available on YouTube at [www.youtube.com/playlist?list=PLAUaYjTp5xS5DF06maAV4pbiqlM\\_tOpxS](https://www.youtube.com/playlist?list=PLAUaYjTp5xS5DF06maAV4pbiqlM_tOpxS) as well as the live tikkun, beginning on Thursday, May 28<sup>th</sup> at 9 PM EDT at [www.tinyurl.com/RATikkun](https://www.tinyurl.com/RATikkun).

Thank you to all of our colleagues who are sharing their Torah to enrich our celebration of Shavuot.

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## Moses and Ezekiel: Should Revelation be Hidden or Revealed?

*Rabbinical Assembly Shavuot 5770*

*Rabbi Abby Sosland*

### 1. Ezekiel 1

### יחזקאל א'

(1) In the 30th year, on the fifth day of the fourth month, when I was in the community of exiles by the Chebar Canal, the heavens opened and I saw visions of God. (2) On the fifth day of the month—it was the fifth year of the exile of King Jehoiachin— (3) the word of the LORD came to the priest Ezekiel son of Buzi, by the Chebar Canal, in the land of the Chaldeans. And the hand of the LORD came upon him there. (4) I looked, and lo, a stormy wind came sweeping out of the north—a huge cloud and flashing fire, surrounded by a radiance; and in the center of it, in the center of the fire, a gleam as of amber. (5) In the center of it were also the figures of four creatures. This was their appearance: They had the figures of human beings. (6) However, each had four faces, and each of them had four wings; (7) the legs of each were a single rigid leg, and the feet of each were like a single calf's hoof; and their sparkle was like the luster of burnished bronze. (8) They had human hands below their wings. The four of them had their faces and their wings on their four sides. (9) Each one's wings touched those of the other. They did not turn when they moved; each could move in the direction of any of its faces. (10) Each of them had a human face; each of the four had the face of a lion on the right; each of the four had the face of an ox on the left; and each

(א) וַיְהִי אִי בְּשָׁלְשִׁים שָׁנָה בְּרַבִּיעִי  
בַּחֲמִשָּׁה לַחֹדֶשׁ וָאֲנִי בְּתוֹךְ־הַגּוֹלָה  
עַל־נְהַר־כְּבַר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאָה  
מַרְאֹת אֱלֹהִים: (ב) בַּחֲמִשָּׁה לַחֹדֶשׁ הַיָּהּ  
הַשָּׁנָה הַחֲמִישִׁית לְגָלוֹת הַמֶּלֶךְ יוֹיָכִין:  
(ג) הָיָה הָיָה דְבַר־יְהוָה אֵלַי־יְחִזְקָאל  
בֶּן־בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׁדִּים  
עַל־נְהַר־כְּבַר וַתְּהִי עָלַי שֵׁם יְד־יְהוָה:  
(ד) וָאֶרְאָה וְהִנֵּה רוּחַ סַעֲרָה בָּאָה  
מִן־הַצֶּפֶן וְעָנָן גָּדוֹל וְאִשׁ מִתְּלַקַּחַת  
וְנִגְהָ לּוֹ סָבִיב וּמִתּוֹכָהּ כָּעֵין הַחֲשָׁמַל  
מִתּוֹךְ הָאִשׁ: (ה) וּמִתּוֹכָהּ דְמוֹת אַרְבַּע  
חַיּוֹת וְזֶה מַרְאִיתָן דְמוֹת אָדָם לְהִנֵּה: (ו)  
וְאֶרְבַּעַת פָּנִים לְאַחַת וְאֶרְבַּע כְּנָפִים  
לְאַחַת לָהֶם: (ז) וּרְגְלֵיהֶם רֶגֶל יִשְׂרָאֵל  
וְכַף רֶגֶל־יָהּ כַּכֹּף רֶגֶל עֵגֹל וְנִצְצִים  
כָּעֵין נְחֹשֶׁת קָלִיל: (ח) וַיִּדּוּ [וַיִּדִּי] אָדָם  
מִתַּחַת כְּנָפֵיהֶם עַל אַרְבַּעַת רַבְעֵיהֶם  
וּפְנֵיהֶם וְכְנָפֵיהֶם לְאַרְבַּעַתָּם: (ט) חִבְּרֹת  
אִשָּׁה אֶל־אַחֻתָּהּ כְּנָפֵיהֶם לֹא־יִסְבּוּ  
בְּלִכְתָּן אִישׁ אֶל־עֵבֶר פָּנָיו יֵלְכוּ: (י)  
וְדְמוֹת פְּנֵיהֶם פָּנֵי אָדָם וּפְנֵי אַרְיֵה  
אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר  
מִהַשְׂמָאוֹל לְאַרְבַּעַתָּן וּפְנֵי־נֶשֶׁר  
לְאַרְבַּעַתָּן: (יא) וּפְנֵיהֶם וְכְנָפֵיהֶם

of the four had the face of an eagle. (11) Such were their faces. As for their wings, they were separated: above, each had two touching those of the others, while the other two covered its body. (12) And each could move in the direction of any of its faces; they went wherever the spirit impelled them to go, without turning when they moved. (13) Such then was the appearance of the creatures. With them was something that looked like burning coals of fire. This fire, like torches, kept moving about among the creatures; the fire had a radiance, and lightning issued from the fire. (14) Dashing to and fro [among] the creatures was something that looked like flares. (15) As I gazed on the creatures, I saw one wheel on the ground next to each of the four-faced creatures. (16) As for the appearance and structure of the wheels, they gleamed like beryl. All four had the same form; the appearance and structure of each was as of two wheels cutting through each other. (17) When they moved, each could move in the direction of any of its four quarters; they did not veer when they moved. (18) Their rims were tall and frightening, for the rims of all four were covered all over with eyes. (19) When the creatures moved forward, the wheels moved at their sides; and when the creatures were borne above the earth, the wheels were borne too. (20) Wherever the spirit impelled them to go, they went—wherever the spirit impelled them—and the wheels were borne alongside them; for the spirit of the creatures was in the wheels. (21) When those moved, these moved; and when those stood still, these stood still; and when those were borne above the earth, the wheels were borne alongside them—for the spirit of the creatures was in the wheels. (22) Above the heads of the creatures was a form: an expanse, with an

פְּרָדוֹת מִלְמַעְלָה לֹא יִישׁ שְׁתֵּימֵי חֲבֵרוֹת  
אִישׁ וּשְׁתֵּימֵי מִכְסוֹת אֶת גּוֹיֵיהֶנָּה: (יב)  
וְאִישׁ אֶל־עֵבֶר פָּנָיו יֵלְכוּ אֶל אֲשֶׁר  
יִהְיֶה־שָׁמָּה הָרוּחַ לָלֶכֶת יֵלְכוּ לֹא יִסְבּוּ  
בְּלִכְתָּן: (יג) וּדְמוּת הַחַיּוֹת מֵרְאִיָּהֶם  
כַּגַּח־לִי־אֵשׁ בַּעֲרוֹת כְּמֵרָאָה הַלִּפְדִּים  
הִיא מְתַהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לְאֵשׁ  
וּמִן־הָאֵשׁ יוֹצֵא בָּרָק: (יד) וְהַחַיּוֹת רָצוּ  
וְשׁוּב כְּמֵרָאָה הַבְּזָק: (טו) וְאֶרְאָה הַחַיּוֹת  
וְהִנֵּה אוֹפֹן אֶחָד בְּאַרְצָן אֶצֶל הַחַיּוֹת  
לְאַרְבַּעַת פָּנָיו: (טז) מֵרָאָה הָאוֹפָנִים  
וּמַעֲשִׂיהֶם כַּעֲיֵן תִּרְשִׁישׁ וּדְמוּת אֶחָד  
לְאַרְבַּעַתָּן וּמֵרְאִיָּהֶם וּמַעֲשִׂיהֶם כְּאֲשֶׁר  
יִהְיֶה הָאוֹפֹן בְּתוֹךְ הָאוֹפָן: (יז)  
עַל־אַרְבַּעַת רַבְעֵיהֶן בְּלִכְתָּם יֵלְכוּ לֹא  
יִסְבּוּ בְּלִכְתָּן: (יח) וְגִבֵּיהֶן וְגִבָּה לָהֶם  
וְיֵרָאָה לָהֶם וְגִבְתָּם מְלֵאֵת עֵינַיִם סָבִיב  
לְאַרְבַּעַתָּן: (יט) וּבְלִכְתָּ הַחַיּוֹת יֵלְכוּ  
הָאוֹפָנִים אֶצְלָם וּבִהְנֵשָׂא הַחַיּוֹת מֵעַל  
הָאָרֶץ יִנָּשְׂאוּ הָאוֹפָנִים: (כ) עַל אֲשֶׁר  
יִהְיֶה־שָׁם הָרוּחַ לָלֶכֶת יֵלְכוּ שָׁמָּה הָרוּחַ  
לָלֶכֶת וְהָאוֹפָנִים יִנָּשְׂאוּ לַעֲמֹתָם כִּי רוּחַ  
הַחַיָּה בָּאוֹפָנִים: (כא) בְּלִכְתָּם יֵלְכוּ  
וּבַעֲמָדָם יַעֲמִדוּ וּבִהְנֵשָׂאָם מֵעַל הָאָרֶץ  
יִנָּשְׂאוּ הָאוֹפָנִים לַעֲמֹתָם כִּי רוּחַ הַחַיָּה  
בָּאוֹפָנִים: (כב) וּדְמוּת עַל־רֵאשֵׁי הַחַיָּה  
רָקִיעַ כַּעֲיֵן הַקָּרַח הַנּוֹרָא נָטוּי  
עַל־רֵאשֵׁיהֶם מִלְמַעְלָה: (כג) וְתַחַת  
הַקָּרִיעַ כְּנִפְיָהֶם יִשְׁרוּת אִשָּׁה אֶל־אַחֻתָּהָ  
לֹא יִישׁ שְׁתֵּימֵי מִכְסוֹת לְהֵנָּה וְלֹא יִישׁ  
שְׁתֵּימֵי מִכְסוֹת לְהֵנָּה אֶת גּוֹיֵיהֶם: (כד)  
וְאֲשַׁמַּע אֶת־קוֹל כְּנִפְיָהֶם כְּקוֹל מַיִם  
רַבִּים כְּקוֹל־שֹׁדִי בְּלִכְתָּם קוֹל הַמִּלָּה

awe-inspiring gleam as of crystal, was spread out above their heads. (23) Under the expanse, each had one pair of wings extended toward those of the others; and each had another pair covering its body. (24) When they moved, I could hear the sound of their wings like the sound of mighty waters, like the sound of Shaddai, a tumult like the din of an army. When they stood still, they would let their wings droop. (25) From above the expanse over their heads came a sound. When they stood still, they would let their wings droop. (26) Above the expanse over their heads was the semblance of a throne, in appearance like sapphire; and on top, upon this semblance of a throne, there was the semblance of a human form. (27) From what appeared as his loins up, I saw a gleam as of amber—what looked like a fire encased in a frame; and from what appeared as his loins down, I saw what looked like fire. There was a radiance all about him. (28) Like the appearance of the bow which shines in the clouds on a day of rain, such was the appearance of the surrounding radiance. That was the appearance of the semblance of the Presence of the LORD. When I beheld it, I flung myself down on my face. I heard the voice of someone speaking.

כָּקוֹל מַחֲנֶה בְּעֶמְדָּם תִּרְפִּינָה כְּנִפְיָהּ:  
(כה) וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר  
עַל־רֹאשָׁם בְּעֶמְדָּם תִּרְפִּינָה כְּנִפְיָהּ:  
(כו) וּמִמֶּנִּי עַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם  
כִּמְרָאָה אֶבֶן־סַפִּיר דְּמוּת כְּסֵא וְעַל דְּמוּת  
הַכְּסֵא דְּמוּת כִּמְרָאָה אָדָם עָלָיו  
מִלְמַעְלָה: (כז) וָאֶרָא ׀ כְּעֵין חֲשֵׁמִי לִ  
כִּמְרָאָה־אֵשׁ בֵּית־לָהּ סָבִיב מִמְרָאָה  
מִתְנִי וּלְמַעְלָה וּמִמְרָאָה מִתְנִי וּלְמַטָּה  
רָאִיתִי כִּמְרָאָה־אֵשׁ וְנִגְהָ לּוֹ סָבִיב: (כח)  
כִּמְרָאָה הַקָּשֶׁת אֲשֶׁר יְהִיָּה בְּעֵנָן בְּיוֹם  
הַגֹּשֶׁם כֵּן מְרָאָה הַנִּגְהָ סָבִיב הוּא  
מְרָאָה דְּמוּת כְּבוֹד־יְהוָה וָאֶרָאָה וָאֶפְלַ  
עַל־פָּנַי וַאֲשַׁמְעָ קוֹל מְדַבֵּר: (ס)

## 2. Shabbat 13b:8

**Rav Yehuda said that Rav said: Truly, that man is remembered for the good, and his name is Hananya ben Hizkiya, as if not for him, the book of Ezekiel would have been suppressed because its contents, in many details, contradict matters of Torah.** The Sages sought to suppress the book and exclude it from the canon. **What did he, Hananya ben**

## שבת י"ג ב:ח'

אָמַר רַב יְהוּדָה אָמַר רַב: בְּרַם זְכוּר  
אוֹתוֹ הָאִישׁ לְטוֹב וּחֲנֻנִיָּה בֶּן חִזְקִיָּה  
שְׁמוֹ, שְׂאֵלְמָלָא הוּא נִגְזַר סֵפֶר יְחִזְקִיאֵל,  
שְׁהִיּוּ דְּבִרְיוֹ סוֹתְרִין דְּבִרֵי תוֹרָה. מָה  
עָשָׂה? — הָעֵלּוּ לוֹ שְׁלֹשׁ מֵאוֹת גְּרָבִי  
שְׁמוֹ, וַיֵּשֶׁב בְּעַלְיָהּ וּדְרָשָׁן.

Hizkiya, **do? They brought him three hundred jugs of oil**, for light and food, **up** to his upper story, **and he sat** isolated **in the upper story** and did not move from there until **he homiletically interpreted** all of those verses in the book of Ezekiel that seemed contradictory, and resolved the contradictions.

### 3. Mishnah Chagigah 2:1

(1) They may not expound upon the subject of forbidden relations in the presence of three. Nor the work of creation in the presence of two. Nor [the work of] the chariot in the presence of one, unless he is a sage and understands of his own knowledge. Whoever speculates upon four things, it would have been better had he not come into the world: what is above, what is beneath, what came before, and what came after. And whoever takes no thought for the honor of his creator, it would have been better had he not come into the world.

### משנה חגיגה ב' א'

(א) אין דורשין בעריות בשלשה.  
ולא במעשה בראשית בשנים. ולא  
במרכבה ביחיד, אלא אם כן היה  
חכם ומבין מדעתו. כל המסתכל  
בארבעה דברים, ראוי לו כאילו לא  
בא לעולם, מה למעלה, מה למטה,  
מה לפני, ומה לאחור. וכל שלא  
חס על כבוד קונו, ראוי לו שלא  
בא לעולם:

### 4.

**Norman Lamm, "The Illusions We Live By," Sermon at The Jewish Center (September 21, 1964).**

From the poet John Ciardi, in the latest issue of Saturday Review,.... "It is always a mistake," he writes, "to discuss poetry with a man who insists that it must make sense... For the trouble with being sensible is not the sense it does or does not make, but the life it never really manages to get to. It always manages to shut as many doors as it opens... And one of the doors it always shuts, and always with a slam, is poetry." If you look only for a straight, factual message, and ignore image and illusion, then you have destroyed poetry. You cannot read Shakespeare or Wordsworth the way you read the Wall Street Journal. And the same holds true for music or painting or sculpture or literature.

5. Rudolf Otto, *The Idea of the Holy*, Oxford University Press; 2nd edition (December 31, 1958).

We are dealing with something for which there is only one appropriate expression, *mysterium tremendum*. . . . The feeling of it may at times come sweeping like a gentle tide pervading the mind with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul, continuing, as it were, thrillingly vibrant and resonant, until at last it dies away and the soul resumes its “profane,” non-religious mood of everyday experience. . . . It has its crude, barbaric antecedents and early manifestations, and again it may be developed into something beautiful and pure and glorious. It may become the hushed, trembling, and speechless humility of the creature in the presence of—whom or what? In the presence of that which is a Mystery inexpressible and above all creatures.

#### 6. Ezekiel 3:12

#### יחזקאל ג':י"ב

(12) Then a spirit carried me away, and behind me I heard a great roaring sound: “Blessed is the Presence of the LORD, in His place,”

(יב) וַתִּשְׁאַנֵּנִי רוּחַ וַאֲשַׁמַּע אַחֲרַי  
קוֹל רַעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד-יְהוָה  
מִמְקוֹמוֹ:

#### 7. Exodus 20:18

#### שמות כ':י"ח

(18) So the people remained at a distance, while Moses approached the thick cloud where God was.

(יח) וַיַּעֲמֵד הָעָם מֵרָחֵק וּמֹשֶׁה נִגַּשׁ  
אֶל-הָעֶרְפֶּל אֲשֶׁר-שָׁם הָאֱלֹהִים: (פ)

R' Danny Nevins

Shavuot 5780

Semi-Conscious States of Spirituality

### 1. Between Sleep and Wakeful, Body and Soul<sup>1</sup>

"Let me in, my own, my darling, my faultless dove!  
For my head is drenched with dew, my locks with  
the damp of night."

**Midrash Shir HaShirim Rabbah.**

*I was asleep.* Knesset Yisrael said before the Blessed Holy One, master of the Universe, I am *asleep* from the mitzvot, but my heart is awake to act with love; I am *asleep* from righteous acts, but my heart is awake to do them; I am asleep from the sacred offerings, but my heart is awake for Shema and Tefilah; I am asleep from the Temple, but my heart is awake for the synagogues and study halls; I am asleep [to perceive] the end, but my heart is awake for redemption; I am asleep for redemption, but the heart of the Holy One is awake to redeem me. Rabbi Hiyya bar Abba says, "Where do we find that the Blessed Holy One is the heart of Israel? From this verse which says (Psalm 73), *God is forever the rock of my heart and my portion.*

### שיר השירים פרק ה פסוק ב

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דְּדוֹדִי דּוֹפֵק פֶּתַח־  
לִי אֶחָתִי רַעִיתִי יוֹנֵתִי תַמְתִּי שְׂרָאשִׁי  
נִמְלֵא טַל קְצוּצוֹתַי רְסִיסֵי לֵילָה:

### שיר השירים רבה (וילנא) פרשה ה

א [ב] אני ישנה, אמרה כנסת ישראל לפני הקדוש ברוך הוא רבש"ע אני ישנה מן המצות, ולבי ער לגמילות חסדים, אני ישנה מן הצדקות, ולבי ער לעשותן, אני ישנה מן הקרבנות, ולבי ער לקריאת שמע ותפלה, אני ישנה מבית המקדש ולבי ער לבתי כנסיות ובתי מדרשות, אני ישנה מן הקץ, ולבי ער לגאולה, אני ישנה מן הגאולה, ולבו של הקדוש ברוך הוא ער לגאלני, א"ר חייא בר אבא איכן מצינו שנקרא הקדוש ברוך הוא לבן של ישראל מן הדין קרא דכתיב (תהלים ע"ג) צור לבבי וחלקי אלהים לעולם.

**Song of Songs 5:2.**

I was asleep, but my heart was  
wakeful. Hark, my beloved knocks!

**Michael Fishbane, JPS Commentary to Song of Songs (p.135):**

**"Remez"** The seeker experiences a dual state of consciousness. The surface mind, ordinarily concerned with self and ego, was stilled, while in a deeper level of meditative awareness. The self has withdrawn from worldliness and cultivated a mindfulness of spiritual matters. Sleep symbolizes the quieting of consciousness; and wakefulness, the focalization on matters of ultimate concern. In the latter state, one hears with inner ear.

**Maimonides, Guide for the Perplexed, III:51.**

When we have acquired a true knowledge of God, and rejoice in that knowledge in such a manner, that whilst speaking with others, or attending to our bodily wants, our mind is all that

<sup>1</sup> The woman of this poem has a divided consciousness, body and soul. So too with God, as it were, in the mystical imagination. Knesset Yisrael in rabbinic literature refers to the Jewish people. In kabbalistic literature, it refers to the tenth sefirah, Malkhut or Shekhinah. Kadosh Barukh Hu refers to the fifth sefirah or Tifereth. Together they are the divine couple which are often divided, but year for reunion.



time with God; when we are with our heart constantly near God, even whilst our body is in the society of men; when we are in that state which the Song on the relation between God and man poetically describes in the following words: "I sleep, but my heart waketh: it is the voice of my beloved that knocketh" ([Song 5:2](#)):--then we have attained not only the height of ordinary prophets, but of Moses, our Teacher, of whom Scripture relates: "And Moses alone shall come near before the Lord" (ibid. 34:28); "But as for thee, stand thou here by me" ([Deut. 5:28](#)).

## 2. Elusive dreams lost to consciousness

**Psalms 73:20.** When You are aroused You despise their image, as one does a dream after waking, O Lord. [NJPS, *meaning of Hebrew uncertain*]

**Moses al-Sheikh commentary.** "Like a dream after waking" means as when a person wakes from a dream state, which is a light rest of "asleep but not asleep, awake but not awake." And they have the image like the vision in a dream, which is like a person who is confused, so too will these people walk in confusion.

## 3. Talmud: Sleep Disrupting Mitzvot: Megillah and Pesah Bavli, Tractate Pesahim 120b

**Mishnah:** Rabbi Yose says that people who dozed [during the eating of the paschal lamb] may continue to eat, [but if they fell] fully asleep they should not eat [more].

**Gemara:** What is the meaning of "they dozed? Rav Ashi says, "Asleep but not asleep, awake but not awake, like one who can answer when called, but without knowing how to respond coherently, but when they remind him [later], he remembers."

**Rashi,** *commenting on Rav Ashi's statement at parallel in B. Megillah 18b.* Tir—awake. Respond coherently—with intelligence from the heart.

## 4. Banishing Bad Dreams. See Bavli Brakhot, 56b.

**Rambam,** MT *Taaniot*. One who sees a bad dream must fast the next day so that he will return, and awaken in his deeds, and search them out and return in repentance. And he should fast even on Shabbat and say the prayer "answer us!" in every

## תהלים פרק עג פסוק כ

כְּחֹלֹם מִהִקִּיץ אֲדֹנִי בְּעִיר צִלְמָם תִּבְּזֶה:

## אלשיך תהלים פרק עג

כחלום מהקיץ שהוא כי כאשר יקרה לאדם שיהיה כחולם חלום בהקיץ, שהיא תרדמה קלה נים ולא נים תיר ולא תיר ומתדמה לו דבר כחזיון חלום, שהוא כאיש נדהם, כן יהיו האנשים האלה הולכים ונדהמים על רגליהם.

## בבלי פסחים דף קכ עמוד ב

**משנה.** רבי יוסי אומר: נתנמנמו –

יאכלו, נרדמו – לא יאכלו. **גמרא.** רבי יוסי אומר נתנמנמו יאכלו נרדמו לא יאכלו. היכי דמי נתנמנמו? – אמר רב אשי: נים ולא נים תיר ולא תיר, כגון דקרי ליה ועני, ולא ידע לאהדורי סברא, וכי מדכרו ליה מדכר. **2** בי יהוה יתיב קמיה דרבה, חזא דקא נמנמ. אמר ליה: מינמ קא נאים מר? אמר ליה: מינומי קא נמנמ. ותנן: נתנמנמו – יאכלו, נרדמו – לא יאכלו.

**רש"י** מסכת מגילה דף יח עמוד ב

**תיר – ער.** אהדורי סברא – דבר הבא מבינת הלב.

## רמב"ם תעניות פרק א

הרואה חלום רע צריך להתענות למחר, כדי שישבו ויעור במעשיו ויחפש בהן ויחזור בתשובה, ומתענה ואפילו בשבת, ומתפלל עננו בכל תפלה אף על פי שלא קיבלה עליו מבעוד יום, והמתענה

additional day since he did not fulfill the commanded enjoyment of Shabbat.

service, even if he didn't commit to this before Shabbat. And one who fasts on Shabbat must then fast an

## 5. Kabbalistic Dreaming.

Isaac of Acre, *Otzar Hayyim* 36a<sup>2</sup>

I heard [the following about] one of the great spiritual [masters] from among the Sages of Investigation [i.e., philosophy]: whenever he would be challenged by a matter that he could not grasp and wrap his mind around, he would stand and drink a cup of good wine and sleep thinking the matter over in his mind. And in [the state of being asleep but not asleep [*nim v'lo nim*]] he would comprehend it, and he would then stand up and write it down.

ר' יצחק דמן עכו, אוצר חיים (כ"י)  
ושמעתי שאחד מגדולי הרוחניים מן  
חכמי המחקר שכאשר יקשה לו דבר  
שלא יוכל להולמו ולהקיפו בשכלו יעמוד  
וישתה יין טוב ויישן במחשבת שכלו על  
הדבר ההוא ובנים ולא נים ישכילהו  
ויעמוד ויכתביו.

## 6. Discussion

- a. How do you understand the nature of dreams? Are they a digestion of conscious experience, a side effect of memory storage, or simply strange material that is ripe for interpretation? Or, could they be another manifestation of self and mind?
- b. The rabbis have prescriptions for how to respond to dreams, sealing in the blessings of good ones, and mitigating bad ones, either through fasting or through hopeful interpretations. Is it important to engage in dream therapy, or can these be ignored?
- c. Have you ever gained new insight into something difficult because of a dream? Does Isaac of Acre's retelling of Avicenna's method resonate with you?
- d. Shavuot is associated with the reception of Torah at midnight. Why might it have been revealed then? What benefit may we receive from late night study?

<sup>2</sup> This text is from a manuscript included by Eitan Fishbane in his book, *As Light Before Dawn*. He identifies this scholar as Avicenna or ibn Sina. However, in that passage, the Muslim philosopher recalls efforts to stay awake, drinking wine (!), and if failing to stay awake, finding new insight upon waking. In Jewish tradition wine has more positive associations with joy and even with wisdom.

# The Earthly Jerusalem and the Heavenly Jerusalem

## Incident, Imagination and Imperative

**“When you can do the things that I can, but you don't, and then the bad things happen? They happen because of you.”**

**- Peter Parker**

***Captain America: Civil War (2016)***

### 1) Shabbat and Holiday Liturgy

When will You reign over Zion? Speedily in our days, you will dwell [there] forever.

מָתִי תִמְלֹךְ בְּצִיּוֹן בְּקֶרֶב בְּנֵינּוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן.

### 2) Weekday Liturgy

To Jerusalem Your city may You return with mercy and dwell in the midst of it as You have spoken, and build it soon and in our day as an eternal structure. The throne of David quickly establish. Blessed are You, O Lord, the Builder of Jerusalem.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ. וּבִנֵּה אוֹתָהּ בְּקֶרֶב בְּנֵינּוּ בְּנֵי עוֹלָם. וְכִסֵּא דָוִד מִהֶרָה לְתוֹכָהּ תִּכְבֵּן: בְּרוּךְ אַתָּה ה', בּוֹנֵה יְרוּשָׁלַיִם:

### 3) “Aleinu,” originally from High Holiday Liturgy (3rd Century)

Therefore we hope for You, YHVH our God, to see quickly the manifest glory of Your strength, to cause the idols to pass away from the Earth and the unbreathing gods to be cut off, to establish a world under the reign of the Almighty/All-nourishing (l'takein olam b'malkhut Shaddai), and all people of flesh will call on Your name, to cause all the wicked of the Earth to turn toward you.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מִהֶרָה בְּתִפְאֶרֶת עֲזָךְ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת וּפְרֻתוֹ, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֲלֶיךָ כָּל רָשָׁעֵי אָרֶץ.

### 4) R' Shlomo Marini (d. 1670, Italy), Sefer Tikkun Olam (Repair of the World), on Isaiah 60:18

“No more will violence be heard in your land, destruction and shattering in your borders, and you will call salvation your walls, and your gates, praise.” (Isa. 60:18) The character of humanity will be repaired and all the people of the city will pursue justice and uprightness, these with those, and even [when they are] outside the city they will be secure from destruction and cataclysm, in the manner of God’s salvation and the world’s restoration (*tikkun ha'olam*).

### **5) R' Avraham Yitzhak Hakohen Kook, Olat Ra'ayah, (Offering of Vision) 1, 386**

The national purpose of Israel...is distinguished by its hope for itself not being for the sake of itself—rather, it's for the sake of the general enlightened good, which is the goodness of morality and true uprightness, which is impossible to build except through establishment of a world under the reign of the Almighty/All-nourishing (*tikkun olam b'malkhut Shaddai*)... However, all the nations, for each one of them there is a purpose and aim that joins itself [to this purpose] as a unique expertise that is needed for repair of the world (*l'tikkun ha'olam*)...However, the unique thing about the wisdom of Israel, the wisdom of the Torah, is that it brings enlightenment [about] how all the work of the peoples in the fields of wisdom converges to one place, to knowing God, and to making straight paths through the general tracks of righteousness, which will cause peace to come into the world...

### **6) "O JERUSALEM" by Rabbi Reuven Hammer**

From the moment that King David made the city his capital and brought the ark to Jerusalem, so that it became the religious center of Israel as well, the mountain of God, the city came to represent all the values and hopes of Judaism. The prophets spoke of it as the place from which instruction would go forth from God, after which nations would not take up arms against one another and would never know war again. Of course the irony of history is that this city - whose very name was interpreted as meaning "the city of peace" (*shalom*) - has been the seat of war time and time again. Destroyed twice, bitterly contested, it has been the center of Jewish prayer, yet was controlled by Jews for only some 600 years of its 3,000-year history of Jewish connection. But no matter what, Jews never forgot Jerusalem. The oath of the Levites in Babylonian exile - "If I forget you, O Jerusalem" - became our watchword, recited even at times of supreme joy. "Next year in Jerusalem" voiced the hope of return during the darkest days of exile. Jerusalem is more than a dream, however. It is also a real place where real people live. I remember Jerusalem when it was a sleepy little town divided by barbed wire, concrete walls and tank barriers, extending no further than the hill opposite the Valley of the Cross, with no traffic lights and no traffic. In many ways it had a quiet charm that bigness has eradicated. Now it is large and sprawling, filled with modern buildings, museums, campuses, great hospitals and facing all the problems that beset modern cities. Traffic is terrible, housing is in short supply and unemployment and poverty are growing. It is not a city in heaven but a real place on this Earth and, as such, it faces a challenging future. Jerusalem must find housing for its people. It must find employment for them. It must find a way for Jews who differ so greatly from one another to live together and for Jews and Arabs to coexist.

## 7) Isaiah 2:2-4

In the days to come, The Mount of the LORD's House Shall stand firm above the mountains And tower above the hills; And all the nations Shall gaze on it with joy.

And the many peoples shall go and say: "Come, Let us go up to the Mount of the LORD, To the House of the God of Jacob; That He may instruct us in His ways, And that we may walk in His paths." For instruction shall come forth from Zion, The word of the LORD from Jerusalem.

Thus He will judge among the nations And arbitrate for the many peoples, And they shall beat their swords into plowshares And their spears into pruning hooks: Nation shall not take up Sword against nation; They shall never again know war.

וְהָיָה | בְּאַחֲרֵית הַיָּמִים | נִכּוֹן יְהוָה הָרַבּ בֵּית־יְהוָה בְּרָאשׁ הַהָרִים וְנִשְׂא מִגְבָּעוֹת וְנִהְרָו אֵלָיו כָּל־הַגּוֹיִם:  
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָבוֹ | וְנַעֲלָה אֶל־הַר־יְהוָה הָאֵל־בֵּית אֱלֹהֵי יַעֲקֹב וִירְנוּ מִדְרָכָיו וְנִלְכָּה בְּאַרְחֻתָּיו כִּי מִצִּיּוֹן תֵּצֵא  
תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:  
וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ לַעֲמִים רַבִּים וְכָתְתוּ חֲרָבוֹתָם לְאֵת יָם וְחֲנִיתוֹתֵיהֶם לְמִזְמָרוֹת לֹא־יִשְׂא גּוֹי אֶל־גּוֹי חֶרֶב  
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה: (פ)

## 8) Psalm 122:1-4

A song of ascents. Of David. I rejoiced in those who said to me: 'Let us go to God's house.'

Our feet were standing in your gates, Jerusalem.

A Jerusalem that is built as a city that is joined fast together,

Where the tribes, the tribes of God, make pilgrimage..."

שִׁיר הַמַּעֲלֹת לְדָוִד שְׁמַחְתִּי בְּאִמְרֵים לִי בֵּית יְהוָה נִלְךְ:  
עֲמַדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעַר יְרוּשָׁלַם:  
יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יַחְדָּו:  
שִׁשָּׁם עָלוּ שְׁבֻטִים שְׁבֻטֵי־יִשְׂרָאֵל עֲדוֹת לְיִשְׂרָאֵל לְהַדֹּת לְעַם יְהוָה:

## 9) Midrash Psalms 122:4, Babylonian Talmud, Taanit 5a

Said the Holy One, "I will not enter heavenly Jerusalem until I enter earthly Jerusalem." Is there a heavenly Jerusalem?" Yes, as it is said: "Jerusalem built up, a city knit together" (Psalms 122:3). Rabbi Joshua ben Levi said, "It means a city which makes all Israel into one fellowship."

## 10) Midrash Tanhuma, Parashat P'kudei 1

"The place You made Your abode, O Lord, the sanctuary, O Lord, which Your hands established" (Exodus 15:17). Jerusalem is directly above, opposite earthly Jerusalem. It was because of the great love [God] has for earthly Jerusalem that God created another in heaven, as it is said: "See, I have engraved you on the palms of My hands, your walls are ever before Me"

(Isaiah 49:16). Why, then, was it destroyed? Because: “Swiftly your children are coming; those who ravaged and ruined you shall leave you” (Isaiah 49:17). Because of that it was destroyed. Thus David said: “Jerusalem built up, a city knit together” Psalms 122:3) -- that is, a city which God built. The Jerusalem constructed in heaven is joined together as one with the one that is on earth. God has sworn that God’s Presence will not enter heavenly Jerusalem until earthly Jerusalem is rebuilt...

### **11) Nistarot Eliyahu, Bet HaMidrash 3, p. 67f.**

Elijah said, “I see a great and beautiful city which descends from heaven fully built, as it is said: “Jerusalem built up, a city knit together” (Ps. 122:3). Built up and refined, with people sitting within it...and I see houses and gates of pearl and doorposts of precious jewels. The treasures of the Temple are spread out at the entrance, among them Torah and peace, as it is said: “And all your children shall be learned of the Lord and great shall be the peace of your children” (Isaiah 54:13).

### **12) Babylonian Talmud, Pesahim 50a**

This is like the incident involving Rav Yosef, son of Rabbi Yehoshua ben Levi, who became ill and was about to expire. When he returned to good health, his father said to him: What did you see when you were about to die? He said to him: I saw an inverted world. Those above, i.e., those who are considered important in this world, were below, insignificant, while those below, i.e., those who are insignificant in this world, were above.

כי הא דרב יוסף בריה דרבי יהושע בן לוי חלש ואיתנגיד כי הדר אמר ליה אבוה מאי חזית אמר ליה עולם הפוך ראיתי עליונים למטה ותחתונים למעלה.

Rabbi Aḥa bar Ḥanina said: The World-to-Come is not like this world.

אמר רבי אחא בר חנינא לא כעולם הזה העולם הבא

### **13) Babylonian Talmud, Pesahim 50a**

Rabbi Yehoshua ben Levi said: In the future the Holy One, Blessed be He, will extend Jerusalem by as much as the distance that a horse can run the entire time it casts a shadow [metzeil]. Jerusalem will be so large that a horse running from one side of the city in the morning will not arrive at the other end of the city until midday, when its shadow will have disappeared.

אמר רבי יהושע בן לוי עתיד הקדוש ברוך הוא להוסיף על ירושלים עד שהסוס רץ ומציל

#### 14) Midrash Tanhuma, Parashat Tzav 12

(Lev. 8:3:) “And assemble the whole congregation.” He said to him, “Where?”<sup>30</sup>See Lev. R. 10:9; cf. Gen. R. 5:7. He said unto him, “Unto the door of the tent of meeting.” Moses our master said to him, “Master of the world, [there are] sixty myriads of adults and sixty myriads of young people. How will I have them stand at the opening of the tent of meeting? [The area is] only the size of a field requiring of two seah of seed; yet you are saying (in Lev. 8:3:), ‘And assemble the whole congregation?’” The Holy One, blessed be He, said to him, “Are you surprised about this thing? Are the heavens not like a cataract on the eye? And [yet] I made them [to stretch] from one end of the world to the other, as stated (in Is. 40:22), ‘Who has stretched out the heavens like a curtain [and spread them out like a tent to dwell in].’ And also in the world to come I will do likewise for Zion. How will all those populations from the first Adam until the dead rise [have room to] stand? Then they are going to say (in Is. 49:20), ‘The place is too crowded for me; make room for me to dwell.’ What shall I do for them? I shall enlarge it, as stated (in Is. 54:2), ‘Enlarge the site of your tabernacle.’”

וְאֵת כָּל הָעֵדָה הַקֹּהֶל. אָמַר לוֹ: לְהִיכָן. אָמַר לוֹ: אֶל פֶּתַח אֹהֶל מוֹעֵד. אָמַר לוֹ מֹשֶׁה, רַבּוּנוֹ שֶׁל עוֹלָם, שְׁשִׁים רַבּוּא אֲנָשִׁים וְשְׁשִׁים רַבּוּא בְּחֹרִים הֵאָךְ אֲנִי יָכוֹל לְהַעֲמִידָן אֶל פֶּתַח אֹהֶל מוֹעֵד, וְאֵינּוּ אֵלָּא בֵּית סֵאתִים. אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא, וְעַל דָּבָר זֶה אַתָּה תִּמָּה, הַשָּׁמַיִם הָאֵלּוּ לֹא כְדוּק שֶׁל עֵינֵי הֵם, וְאֲנִי הוּא שֶׁעֲשִׂיתִים מְרֹאשׁ הָעוֹלָם וְעַד סוּפוֹ, שְׁנֵאָמַר: הַנוּטָה כְּדֹק שְׁמַיִם וַיִּמָּתְחֶם כְּאֹהֶל לְשִׁבְתָּ (ישעיה מ, כב), וְאַף לְעֵתִיד לְבֹא כֶּךָ אֲנִי עוֹשֶׂה בְּצִיּוֹן, כָּל אוֹתָן הָאוֹכְלִסִּין מִן אָדָם הָרִאשׁוֹן עַד שְׁיִחְיוּ הַמֵּתִים הֵיכָן הֵם עוֹמְדִין, וְהֵם עֲתִידִים לִזְמַר, צַר לִי הַמָּקוֹם גִּשָּׁה לִי וְאִשְׁבָּה (שם מט, כ). מָה אֲנִי עוֹשֶׂה לָהֶם. אֲנִי מְרַחֲבָהּ, שְׁנֵאָמַר: הִרְחִיבִי מְקוֹם אֹהֶלְךָ (שם נד, ב).

#### 15) Micah 4:6-7

In that day —declares the LORD— I will assemble the lame [sheep] And will gather the outcast  
And those I have treated harshly;  
And I will turn the lame into a remnant And the expelled into a populous nation. And the LORD  
will reign over them on Mount Zion Now and for evermore.

בַּיּוֹם הַהוּא נֹאמַר יְהוָה אֲסִפֶּה הַצִּלְעָה וְהַגְדָּחָה אֶקְבָּצָה וְאֲשֶׁר הִרְעֵתִי:  
וְשִׁמַּמְתִּי אֶת־הַצִּלְעָה לְשִׂאֲרֵית וְהַגְדָּחָה לְגִי עֲצוּם וּמִלֶּךְ יְהוָה עָלֵיהֶם בְּהָר צִיּוֹן מֵעַתָּה וְעַד־עוֹלָם:

## 16) Micah 4:1-4

In the days to come, The Mount of the LORD's House shall stand Firm above the mountains;  
And it shall tower above the hills. The peoples shall gaze on it with joy,  
And the many nations shall go and shall say: "Come, Let us go up to the Mount of the LORD, To  
the House of the God of Jacob; That He may instruct us in His ways, And that we may walk in  
His paths." For instruction shall come forth from Zion, The word of the LORD from Jerusalem.  
Thus He will judge among the many peoples, And arbitrate for the multitude of nations,  
However distant; And they shall beat their swords into plowshares And their spears into pruning  
hooks. Nation shall not take up Sword against nation; They shall never again know war;  
But every man shall sit Under his grapevine or fig tree With no one to disturb him. For it was the  
LORD of Hosts who spoke.

וְהָיָה | בְּאַחֲרֵית הַיָּמִים | הָיָה הָר בֵּית־יְהוָה נָכוֹן בְּרָאשׁ הַהָרִים וְנִשָּׂא הוּא מִגְבְּעוֹת וְנִהְרָו עָלָיו עַמִּים:  
וְהָלְכוּ גוֹיִם רַב־יָם וְאָמְרוּ לָכֵן | וְנַעֲלָה אֶל־הַר־יְהוָה וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיִזְכְּנוּ מִדְּרָכָיו וְנִלְכָּה בְּאַחֲרֵיתוֹ כִּי מִצִּיּוֹן תֵּצֵא  
תּוֹרָה וְדִבְרֵי־יְהוָה מִירוּשָׁלַם:  
וְשָׁפְטוּ בֵּין עַמִּים רָבִים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רִחֹק וְכָתְתוּ חֲרֻבֵיהֶם לְאֵת־יָם וְחֲנִיתֵיהֶם לְמִזְמָרוֹת לֹא־יִשְׁאָו גּוֹי  
אֶל־גּוֹי חָרֵב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:  
וְיָשֵׁב יוֹ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאֵין מִחְרִיד כִּי־פִי יְהוָה צְבָאוֹת דִּבֶּר:

## 17) Isaiah 56:1, 7-8

Thus said the LORD: Observe what is right and do what is just; For soon My salvation shall  
come, And my deliverance be revealed.  
I will bring them to My sacred mount And let them rejoice in My house of prayer. Their burnt  
offerings and sacrifices Shall be welcome on My altar; For My House shall be called A house of  
prayer for all peoples."  
Thus declares the Lord GOD, Who gathers the dispersed of Israel: "I will gather still more to  
those already gathered."

כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא וְצִדְקָתִי לְהַגָּלוֹת:  
וְהִבִּיאֹתִים אֶל־הָר קֹדֶשׁ יִי וְשִׁמְחָתִים בְּבֵית תְּפִלָּתִי עוֹלֵתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא  
לְכָל־הָעַמִּים:  
נָאִם אֲדֹנָי יְהוָה מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל עוֹד אֶקְבֹּץ עָלָיו לְנִקְבְּצָיו:

## 18) Isaiah 1:26-27

I will restore your magistrates as of old, And your counselors as of yore. After that you shall be  
called City of Righteousness, Faithful City."  
Zion shall be saved with justice; Her repentant ones, with righteousness.

וְאֲשִׁיבָה שְׂפָטֶיךָ כְּבִרְאשְׁנָה וְיַעֲזִיךָ כְּבַתְחֻלָּה אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר הַצְּדָק קְרִיָּה נְאֻמָּה:  
צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וּשְׁבִיָּה בְּצִדְקָה:



### 19) Malbim, Commentary on Isaiah 2:4

The need for the means of war is due to two things 1) between two peoples who do not have a shared religion the sword is necessary to judge and decide between them, 2) guarding the government and order within a particular country, that people not rebel and throw off the yoke of rule. In response to this it says that in that time these reasons will be nullified, because he will judge and rebuke in the matters that cause conflict between nations, and rebuke will be sufficient to stop many peoples from transgressing the law. Then, since they no longer need to wage war, perform the will 'beat their swords into plowshares' and no more learn the ways of war.

### 20) Babylonian Talmud, Sanhedrin 98a

Rabbi Yehoshua ben Levi **said to Elijah: When will the Messiah come?** Elijah **said to him: Go ask him.** Rabbi Yehoshua ben Levi asked: **And where is he sitting?** Elijah said to him: **At the entrance of the city of Rome.** Rabbi Yehoshua ben Levi asked him: **And what is his identifying sign** by means of which I can recognize him? Elijah answered: **He sits among the poor who suffer from illnesses. And all of them untie their bandages and tie them all at once,** but the Messiah **unties one bandage and ties one** at a time. **He says: Perhaps I will be needed** to serve to bring about the redemption. Therefore, I will never tie more than one bandage, so **that I will not be delayed.** Rabbi Yehoshua ben Levi **went to the Messiah. He said to the Messiah: Greetings to you, my rabbi and my teacher.** The Messiah **said to him: Greetings to you, bar Leva'i.** Rabbi Yehoshua ben Levi **said to him: When will the Master come?** The Messiah **said to him: Today.** Rabbi Yehoshua ben Levi **went to Elijah. Elijah said to him: What did the Messiah say to you?** He **said to Elijah** that the Messiah said: **Greetings [shalom] to you, bar Leva'i.** Elijah **said to him:** He thereby **guaranteed** that **you and your father** will enter the **World-to-Come.** Rabbi Yehoshua ben Levi **said to Elijah:** The Messiah **lied to me, as he said to me: I am coming today, and he did not come.** Elijah **said to him** that **this** is what he said to you: He said that he will come **"today, if you listen to his voice"** (Psalms 95:7).

אמר ליה אימת אתי משיח אמר ליה זיל שייליה לדידיה והיכא יתיב אפיתחא דקרתא ומאי סימניה יתיב ביני עניי סובלי חלאים וכולן שרו ואסירי בחד זימנא איהו שרי חד ואסיר חד אמר דילמא מבעינא דלא איעכב. אזל לגביה אמר ליה שלום עליך רבי ומורי אמר ליה שלום עליך בר ליואי א"ל לאימת אתי מר א"ל היום אתא לגבי אליהו א"ל מאי אמר לך א"ל שלום עליך בר ליואי א"ל אבטחך לך ולאבוך לעלמא דאתי א"ל שקורי קא שקר בי דאמר לי היום אתינא ולא אתא א"ל הכי אמר לך (תהלים צה, ז) היום אם בקולו תשמעו.

Rabbi Ahud Sela  
Shavuot 5780  
Rabbinical Assembly Tikkun

Rabbi Norman Lamm

I accept unapologetically the idea of verbal revelation of the Torah. I do not take seriously the caricature of this idea which reduces Moses to a secretary taking dictation. Any competing notion of revelation, such as the various “inspiration” theories, can similarly be made to sound absurd by anthropomorphic parallels. Exactly how this communication took place no one can say: it is no less mysterious than the nature of the One who spoke . . . How God spoke is a mystery; how Moses received this message is an irrelevancy. That God spoke is of the utmost significance, and what He said must therefore be intelligible to humans in a human context, even if one insists upon an endlessly profound mystical overplus of meaning in the text. To deny that God can make His will clearly known is to impose upon Him a limitation of dumbness that would insult the least of His human creatures.

Rabbi Mordechai Kaplan

Instead of assuming the Torah “to be divine revelation,” I assume it to be the expression of ancient Israel’s attempt to base its life on a declaration of dependence upon God, and on a constitution, which embodies the laws according to which God expected ancient Israel to live. The declaration is spelled out in the narrative part of the Torah, and the constitution is spelled out in the law code of the Torah.

Evaluated in this light, the Torah may still be considered as a divine revelation in the sense that it testifies to the reality of God as the spirit

which promotes righteousness in the world. To assert that it is not, however, to affirm what our fathers meant when they spoke of Torah Min HaShamayim (Torah from Heaven). It affirms that the Torah reveals God, not that God revealed the Torah. It assumes that the process by which the Torah actually came into being is divine, in the sense that it is a manifestation of the will to salvation or life abundant and that the doctrines and laws of other civilizations, being part of the same process, also are divine.

Franz Rosenzweig

Thus revelation is certainly not Law-giving. It is only this: Revelation. The primary content is revelation itself. “He came down” [on Sinai]-this already concludes the revelation. “He spoke” is the beginning of interpretation, and certainly “I am.” But where does this “interpretation” stop being legitimate?

Rabbi Abraham Joshua Heschel

As a report about revelation the Bible itself is a midrash. To convey what the prophets experienced, the Bible could use either terms of description or terms of indication. Any description of the act of revelation in empirical categories would have produced a caricature. That is why all the Bible does is to state that revelation happened; how it happened is something they could only convey in words that are evocative and suggestive.

Out of the experience of the prophets came the words, words that try to interpret what they perceived.

The Bible reflects its divine as well as its human authorship. Expressed in the language of a particular age, it addresses itself to all ages; disclosed in particular acts, its spirit is everlasting.

The essence of our faith in the sanctity of the Bible is that its words contain that which God wants us to know and to fulfill.

The act of revelation is a mystery, while the record of revelation is a literary fact, phrased in the language of man.

Are the words of Scripture coextensive and identical with the words of God? Granted that the text of scripture as handed down to us consists of gems of God and diamonds quarried out of prophetic souls, discerning what is divine and what is but “a little lower” than divine? The spirit of God is set in the language of man, and who shall judge what is content and what is frame?

# My Teacher

## Tikkun Leil Shavuot Study

Source Sheet by Rabbi Edward Bernstein

More info >

### 1. Pirkei Avot 1:6

(6) Joshua ben Perahiah and Nittai the Arbelite received [the oral tradition] from them. Joshua ben Perahiah used to say: appoint for thyself a teacher, and acquire for thyself a companion and judge all men with the scale weighted in his favor.

### משנה אבות א'ו'

(ו) יהושע בן פרחיה ונתיאי הארבלים קבלו מהם. יהושע בן פרחיה אומר, עשה לך רב, וקנה לך חבר, והיני דן את כל האדם לכהן זכות:

### 2. Rabba Tamar Elad-Appelbaum, Pirke Avot Lev Shalem, p. 24

We have translated *asei l'khi rav* as **find for yourself a teacher**, but the Hebrew verb literally means "to make" or "to fashion," and thus suggests that one must actively and consciously select a teacher, rather than passively following along whoever happens to be present.

### 3. Pirkei Avot 6:3

(3) One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the greater" (kal vehomer)? If David, king of Israel who learned from

### משנה אבות ו'ג'

(ג) הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפילו אות אחת, צריך לנהוג בו כבוד, שכן מצינו בדוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד, קראו רבו אלופו ומידעו, שנאמר (תהלים נה) ואתה אנוש כערפי אלופי ומידעי. והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק

Ahitophel no more than two things, nevertheless called him his master, his guide and his beloved friend; then in the case of one who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, all the more so he is under obligation to treat him with honor. And “honor” means nothing but Torah, as it is said, “It is honor that sages inherit” (Proverbs 3:35). “And the perfect shall inherit good” (Proverbs 28:10), and “good” means nothing but Torah, as it is said, “For I give you good instruction; do not forsake my Torah” (Proverbs 4:2).

אֶחָד אוֹ הֶלְכָה אַחַת אוֹ פְּסוּק אֶחָד אוֹ דְּבוּר  
אֶחָד אוֹ אֶפְלוֹ אוֹת אַחַת, עַל אַחַת כְּמָה  
וְכָמָה שֶׁצָּרִיד לְהִהוּג בּוֹ כְּבוֹד. וְאֵין כְּבוֹד  
אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (מִשְׁלִי ג) כְּבוֹד חֲכָמִים  
יִנְחֲלוּ, (מִשְׁלִי כח) וְתַמִּימִים יִנְחֲלוּ טוֹב,  
וְאֵין טוֹב אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (מִשְׁלִי ד) כִּי  
לְקַח טוֹב נִתְּתִי לָכֶם תּוֹכְתִי אֵל תַּעֲזֹבוּ:

4. **Bava Metzia 33a**

**MISHNA:** If one finds **his lost item and his father's lost item**, tending to **his own lost item takes precedence**. Similarly, if one finds **his lost item and his teacher's lost item**, tending to **his own lost item takes precedence**.

**בבא מציעא ל"ג א**

**מתני'** אבדתו ואבדת אביו אבדתו קודמת  
אבדתו ואבדת רבו שלו קודם

5. **Bava Metzia 33a**

If one finds **his father's lost item and his teacher's lost item**, tending to **his teacher's lost item takes precedence, as his father brought him into this world, and his teacher, who taught him the wisdom of Torah, brings him to life in the World-to-Come. And if his father is a Torah scholar, then his father's lost item takes precedence**.

**בבא מציעא ל"ג א**

אבדת אביו ואבדת רבו של רבו קודמת  
שאביו הביאו לעולם הזה ורבו שלמדו  
חכמה מביאו לחיי העולם הבא ואם אביו  
חכם של אביו קודמת

6. **Bava Metzia 33a**

If **his father and his teacher were each carrying a burden** and he wants to assist them in putting down their burdens, he first **places his teacher's burden down and thereafter places his father's burden down**. If **his father and his teacher were**

**בבא מציעא ל"ג א**

היה אביו ורבו נושאים משאוי מניח את של  
רבו ואחר כך מניח את של אביו היה אביו  
ורבו בבית השבי פודה את רבו ואחר כך  
פודה את אביו ואם אביו חכם פודה את  
אביו ואח"כ פודה את רבו:

**in captivity, he first redeems his teacher and thereafter redeems his father. And if his father is a Torah scholar, he first redeems his father and thereafter redeems his teacher.**

7. **Bava Metzia 33a**

§ The mishna teaches: If **his father and his teacher were each carrying a burden**, he first places his teacher's burden down and thereafter places his father's burden down. **The Sages taught** in a *baraita* (*Tosefta* 2:30): **His teacher**, with regard to **whom** the *tanna'im* **stated** in the mishna that his burden takes precedence, is **his teacher who taught him wisdom**, i.e., the profound analysis of the Torah that constitutes the Talmud, **and not his teacher who taught him Bible or Mishna**; this is the **statement of Rabbi Meir. Rabbi Yehuda says:** The reference is to **any teacher from whom one learned most of his knowledge**, be it Bible, Mishna, or Talmud. **Rabbi Yosei says:** Even if he enlightened him in the understanding of **only one mishna, that is his teacher.**

8. **Kiddushin 32a**

**Rav Yitzhak bar Sheila says that Rav Mattana says that Rav Hisda says:** With regard to **a father who forgoes his honor, his honor is forgone**, and his son does not transgress if he does not treat him in the proper manner. By contrast, with regard to **a rabbi who forgoes his honor, his honor is not forgone.**

9. **Kiddushin 32a**

**And Rav Yosef says:** Even with regard to **a rabbi who forgoes his honor, his honor is forgone**, as it is stated: **"And the Lord**

**בבא מציעא ל"ג א**

היה אביו ורבו נושאים משאוי וכו': תנו רבנן רבו שאמרו רבו שלמדו חכמה ולא רבו שלמדו מקרא ומשנה דברי ר"מ רבי יהודה אומר כל שרוב חכמתו הימנו רבי יוסי אומר אפילו לא האיר עיניו אלא במשנה אחת זה הוא רבו

**קידושין ל"ב א**

א"ר יצחק בר שילא א"ר מתנה אמר רב חסדא האב שמחל על כבודו כבודו מחול הרב שמחל על כבודו אין כבודו מחול

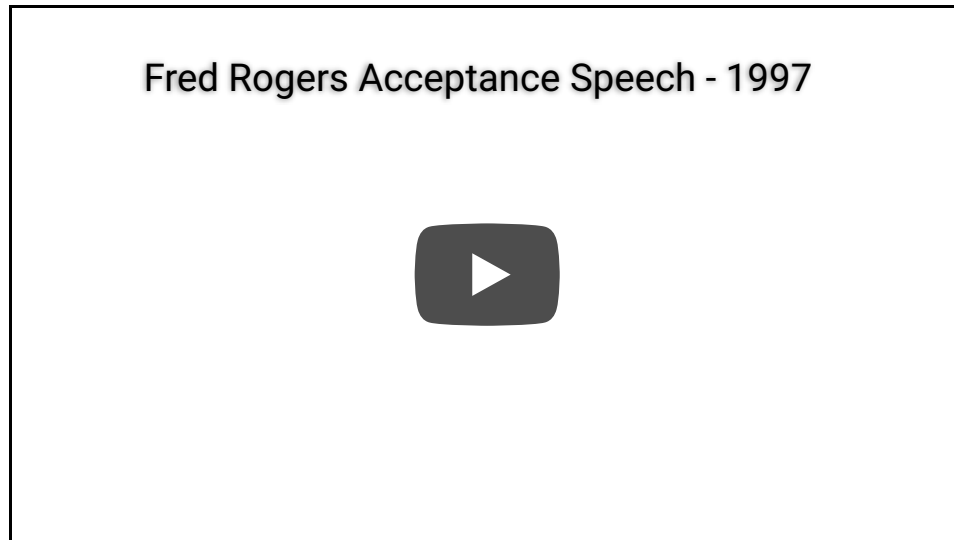
**קידושין ל"ב א**

ורב יוסף אמר אפי' הרב שמחל על כבודו כבודו מחול שנאמר (שמות יג, כא) וה'

**went before them by day”** (Exodus 13:21). God Himself, the Teacher of the Jewish people, had forgone the honor due Him and took the trouble to guide the people. **Rava said: How can these cases be compared? There,** with regard to **the Holy One, Blessed be He, the world is His and the Torah is His,** and therefore He can **forgo His honor.**

הולך לפניהם יומם אמר רבא הכי השתא  
התם הקדוש ב"ה עלמא דיליה הוא ותורה  
דיליה היא מחיל ליה ליקריה

10.



י.

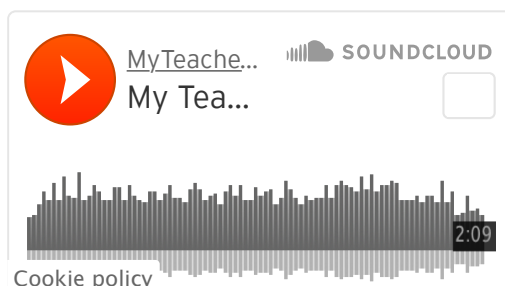
11.

What we need more than anything else is not textbooks but textpeople. It is the personality of the teacher which is the text that the pupils read; the text that they will never forget. The modern teacher, while not wearing a snowy beard, is a link in the chain of a tradition. He is the intermediary between the past and the present as well. Yet he is also the creator of the future of our people. He must teach the pupils to evaluate the past in order to clarify their future.

א.

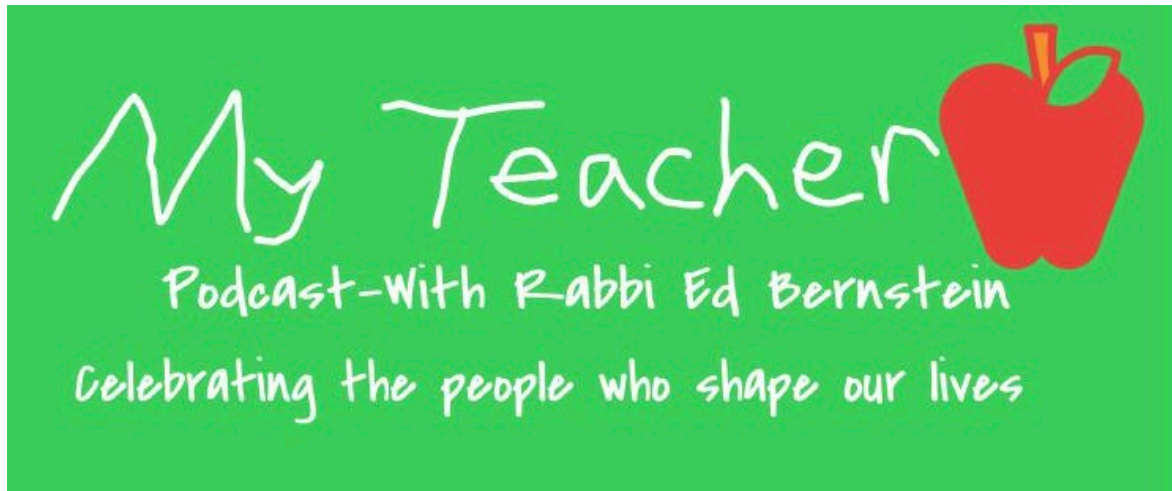
Heschel, Abraham Joshua. Insecurity of Freedom (p. 237). Farrar, Straus and Giroux. Kindle Edition.

12.



ב.

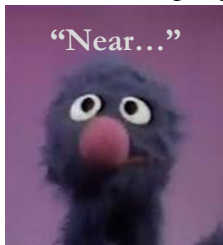




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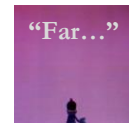


# How To Hug

## *Closeness in a Time of Social Distancing: What is Love?*

Rabbi Eric Yanoff ~ [eyanoff@adathisrael.org](mailto:eyanoff@adathisrael.org)

שבועות תש"פ ~ Shavuot 5780



והגבַלְתָּ אֶת־הָעָם סָבִיב..

You shall bound off the People, all around....

– *Shemot (Exodus) 19:12*

וַיֹּאמֶר מֹשֶׁה אֶל־ה' לֹא־יִוָּכַל הָעָם לָעֶלֶת אֶל־הָר סִינַי כִּי־אָמַרְתָּ הַעֲדָתָה בְּנֵי לֵאמֹר הִגַּבַּל אֶת־הָהָר וְקִדְּשָׁתוּ:

But Moses said to Adonai, “The people cannot come up to Mount Sinai, for You warned us saying, ‘Set bounds about the mountain and sanctify it.’”

– *Shemot 19:23*

וַיֵּרָא אֲהֲרֹן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה וְהָיָה קָרוֹן עוֹר פָּנָיו וַיִּירָאוּ מִגֹּשֶׁת אֱלֹהֵי: וַיִּקְרָא אֱלֹהִים מֹשֶׁה וַיֵּשְׁבוּ אֵלָיו אֲהֲרֹן וְכָל־הַנָּשִׂאִים בַּעֲדָה וַיִּדְבֹּר מֹשֶׁה אֲלֵהֶם: וְאַחֲרֵיהֶם נִגְשׂוּ כָל־בְּנֵי יִשְׂרָאֵל וַיִּצְוֶם אֶת־כָּל־אִשָּׁר דִּבֶּר ה' אֹתוֹ בְּהָר סִינַי:

Aaron and all the Israelites saw that the skin of Moses' face was radiant; and they shrank from coming near him. But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. Afterward all the Israelites came near, and he instructed them concerning all that Adonai had imparted to him on Mount Sinai.

– *Shemot 34:30-32*

וַתִּשָּׂא רֵבֶקָה אֶת־עֵינֶיהָ וַתֵּרָא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל: וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלֹּזֵה הַהֵלֶךְ בְּשָׂדֵה לִקְרֹאתָנוּ וַיֹּאמֶר הָעֶבֶד הוּא אַדְמִי וַתִּקַּח הָצִעִיף וַתִּתְּבָס:

Raising her eyes, Rebekah saw Isaac. She alighted from the camel and said to the servant, “Who is that man walking in the field toward us?” And the servant said, “That is my master.” So she took her veil and covered herself.

– *Bereishit (Genesis) 24:64-65*

## Distancing from a Tragedy: The Death of Rabbi Meir's Sons:

"אשת חיל מי ימצא" - אמרו: מעשה היה ברבי מאיר, שהיה יושב ודורש בבית המדרש בשבת במנחה, ומתו שני בניו. מה עשתה אמו? הניחה שניהם על המטה ופרשה סדין עליהם. במוצאי שבת בא ר' מאיר מבית המדרש לביתו. אמר לה 'היכן שני בניי', אמרה 'לבית המדרש הלכו', אמר לה 'צפיתי לבית המדרש ולא ראיתי אותם', נתנו לו כוס של הבדלה והבדיל, חזר ואמר 'היכן שני בניי', אמרה לו 'הלכו למקום אחר ועכשיו הם באים', הקריבה לפניו המאכל ואכל ובירך, לאחר שבירך אמרה לו 'רבי, שאלה אחת יש לי לשאול לך', אמר לה 'אמרי שאלתך', אמרה לו 'רבי, קודם היום בא אדם אחד ונתן לי פקדון, ועכשיו בא ליטול אותו, נחזיר לו או לא?', אמר לה 'בתי, מי שיש פקדון אצלו, הוא צריך להחזירו לרבו', אמרה לו 'רבי, חוץ מדעתך לא הייתי נותנת אצלו', מה עשתה? תפשתו בידה, והעלה אותו לאותו חדר, והקריבה אותו למטה, ונטלה סדין מעליהם, וראה שניהם מתים ומונחים על המטה, התחיל בוכה ואומר 'בני! בני! רבי! בני בדרך ארץ, ורבי שהיו מאירין פני בתורתן!', באותה שעה אמרה לו לרבי מאיר 'רבי, לא כך אמרת לי - אני צריך להחזיר הפקדון לרבו?', אמר (איוב א כא) "ה' נתן וה' לקח, יהי שם ה' מבורך." בדבר הזה נחמתו ונתיישרה דעתו, לכך נאמר "אשת חיל מי ימצא".

"A valiant woman, who can find" - They said, "There was a story about Rabbi Meir who was sitting and expounding in the study hall on Shabbat afternoon, when two of his sons died. What did his [their] mother do? She placed both of them on the bed and spread a sheet over them. At the end of Shabbat, Rabbi Meir came home from the study hall. He said to her, 'Where are my two sons?' She said [back], 'They went to the study hall.' He said to her, 'I scanned the study hall and I did not see them.' They gave him the cup of Havdalah and he separated [the days of the week with the closure of Shabbat]. He repeated and said, 'Where are my two sons?' She said, 'They went elsewhere and they are coming now.' She placed food in front of him and he ate and blessed. After he blessed, she said to him, 'I have a question to ask you.' He said to her, 'Say your question.' She said to him, 'Rabbi, before today, a man came and deposited something with me, and now he is coming to take it. Should we return it to him or not?' He said, 'My daughter, one who has a deposit with him must return it to its owner.' She said to him, 'Were it not for your consent, I would not have given it to him.' What did she do? She grabbed his hand, brought him up to that room, had him approach the bed and took off the sheet from upon them. When he saw both of them dead and laying upon the bed, he began to cry and say, 'My sons, my sons, my teachers, my teachers - my sons in the way of the world, my teachers in that they would enlighten my eyes with their Torah.' At that time, she said to Rabbi Meir, 'Rabbi, is this not what I told you - do I not need to return the deposit to its Owner?' He said, "'The Lord has given and the Lord has taken; may the name of the Lord be blessed'" (Job 1:21)." Rabbi Chanina said, "With this thing, she consoled him and his mind became composed - that is why it states, 'A valiant woman, who can find.'"

- Midrash Mishlei (Proverbs) 31:10



## Time and Place – All One?

...This is a radical departure from accustomed religious thinking. The mythical mind would expect that, after heaven and earth have been established, God would create a holy place—a holy mountain or a holy spring—whereupon a sanctuary is to be established. Yet it seems as if to the Bible it is holiness in time, the Sabbath, which comes first.

When history began, there was only one holiness in the world, holiness in time. When at Sinai the word of God was about to be voiced, a call for holiness in man was proclaimed: "Thou shalt be unto me a holy people." It was only after the people had succumbed to the temptation of worshipping a thing, a golden calf, that the erection of a Tabernacle, of holiness in space, was commanded. The sanctity of time came first, the sanctity of man came second, and the sanctity of space last. Time was hallowed by God; space, the Tabernacle, was consecrated by Moses.

- Rabbi Abraham Joshua Heschel, *The Sabbath*

## **Top 5 Hits of the Torah: How does Each Book of the Torah Teach us to be Jewish**

### **A Shavuot Study Session with Rabbi Rachel Ain**

#### Mekhilta D'Rabbi Ishmael, Exodus 20:2

Why were the Ten Commandments not said at the beginning of the Torah?

The Rabbis give a parable. To what may this be compared? To the following: A king who entered a province said to the people, "May I be your king?" But the people said to him, "Have you done anything for us that you should rule over us?" What did he do then? He built the city wall for them, he brought the water supply for them, he fought their battles. Then when he said to them "May I be your king?" They said to him, "Yes."

Likewise, God and the Israelites. God brought them out of Egypt; God divided the sea for them, sent down the manna for them, brought up the well of water for them and brought the quails for them. God fought with them the battle with Amalek. Then God said to them, "Am I to be your King?" And they said, "Yes."

#### **Questions**

**What would you put in our narrative?**

**What do people need to know from the Torah to teach our story?**

#### Genesis Chapter 12

1. And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you;
2. And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing;
3. And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed.

#### Exodus Chapter 19

16. And it came to pass on the third day in the morning, that there was thunder and lightning, and a thick cloud upon the mount, and the sound of a shofar exceedingly loud; so that all the people who were in the camp trembled.
17. And Moses brought forth the people out of the camp to meet with God; and they stood at the lower part of the mount.
18. And Mount Sinai was altogether in smoke, because the Lord descended upon it in fire; and its smoke ascended as the smoke of a furnace, and the whole mount trembled greatly.
19. And when the voice of the shofar sounded long, and became louder and louder, Moses spoke, and God answered him by a voice.
20. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.
21. And the Lord said to Moses, Go down, charge the people, lest they break through to the Lord to gaze, and many of them perish.

22. And let the priests also, who come near the Lord, sanctify themselves, lest the Lord break forth upon them.23. And Moses said to the Lord, The people cannot come up to Mount Sinai; for you charged us, saying, Set bounds about the mount, and sanctify it.24. And the Lord said to him, Go, get you down, and you shall come up, you, and Aaron with you; but let not the priests and the people break through to come up to the Lord, lest he break forth upon them.25. So Moses went down to the people, and spoke to them.

### Leviticus Chapter 23

1. And the Lord spoke to Moses, saying, 2. Speak to the people of Israel, and say to them, The feasts of the Lord, which you shall proclaim to be holy gatherings, these are my feasts.3. Six days shall work be done; but the seventh day is the sabbath of rest, a holy gathering; you shall do no work in it; it is the sabbath of the Lord in all your dwellings.

### Numbers Chapter 14

1. And all the congregation lifted up their voice, and cried; and the people wept that night.2. And all the people of Israel murmured against Moses and against Aaron; and the whole congregation said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!3. And why has the Lord brought us to this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?4. And they said one to another, Let us choose a chief, and let us return to Egypt.5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel.6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of those who spied the land, tore their clothes;7. And they spoke to all the company of the people of Israel, saying, The land, which we passed through to spy, is an exceedingly good land.8. If the Lord delights in us, then he will bring us into this land, and give it to us; a land which flows with milk and honey.

### Deuteronomy Chapter 6

4. Hear, O Israel; The Lord our God is one Lord;  
5. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might.6. And these words, which I command you this day, shall be in your heart;7. And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.8. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.9. And you shall write them upon the posts of your house, and on your gates.





מה היה תחלתו של רבי עקיבא. אמרו בן ארבעים שנה היה ולא שנה כלום. פעם אחת היה עומד על פי הבאר אמר מי חקק אבן זו אמרו לא המים שתדיר [נופלים] עליה בכל יום אמרו [לו] עקיבא אי אתה קורא אבנים שחקו מים. מיד היה רבי עקיבא דן קל וחומר בעצמו מה דך פסל את הקשה דברי תורה שקשה כבדול על אחת כמה וכמה שיחקקו את לבי שהוא בשד ודם. מיד חזר ללמוד תורה. הלך הוא ובנו וישבו אצל מלמדי תינוקות א"ל רבי למדני תורה אחזר רבי עקיבא בראש הלוח ובנו בראש הלוח כתב לו אלף בית ולמדה. (אלף תיו ולמדה תורת כהנים ולמדה). היה לומד והולך עד שלמד כל התורה כולה.

What was Rabbi Akiva's origin? The Sages said, He was 40 years old and had not studied anything. Once he was standing next to a well. He said, Who hollowed out this stone?" They said to him, "Was it not the water that drips upon it constantly every day?" They said to him, "Akiva, have you never read the verse, *Stones are worn away by water (Job 14:19)*?" Immediately Rabbi Akiva thought of a *kal va-chomer* argument regarding himself: "If something soft can sculpt something hard, then words of Torah, which are hard as iron, are all the moreso capable of hollowing out my heart, which is flesh and blood." Immediately he turned away to learn Torah. He went with his son, and they sat before the teachers of schoolchildren. Rabbi Akiva said to the teacher, "My master, teach me Torah." Rabbi Akiva held one end of the tablet and his son held an end of the tablet. The teacher wrote out א...ב for him and he learned it. א...ת and he learned it. The Book of Leviticus, and he learned it. Rabbi Akiva continued learning until he had learned the whole Torah in its entirety.

הלך וישב לפני רבי אליעזר ולפני ר' יהושע אמר להם רבותי פתחו לי טעם משנה כיון שאמר לו הלכה אחת הלך וישב לו בינו לבין עצמו אמר (אלף זו למדה נכתבה בית זו למדה נכתבה) דבר זה למד נאמר חזר ושאלו והעמידן בדברים. He went and sat before Rabbi Eliezer and Rabbi Yehoshua. He said to them, "My masters! Reveal to me the Mishnah's reasoning." Once they told him one halakhah, he went and sat by himself. He said, "Why was this א written? Why was this ב written? Why was this matter stated? He went back asked them and brought them to a standstill with his words.

רבי שמעון בן אלעזר אומר אמשול לך משל למד הדבר דומה לסתת שהיה מסתת בהרים פעם אחת נטל קרדומו בידו והלך וישב על ההר והיה מכה ממנו צרורות דקות ובאו בני אדם ואמרו לו מה אתה עושה. אמר להם הרי אני עוקר ומטילו בתוך הירדן אמרו לו אי אתה יכול לעקור את כל ההר היה מסתת והולך עד שהגיע אצל סלע גדול נכנס תחתיו סתרו ועקרו והטילו אל הירדן ואמר לו אין זה מקומך אלא מקום זה. כך עשה להם רבי עקיבא לרבי אליעזר ורבי יהושע. Rabbi Shimon ben Elazar says, I will offer you a parable: to what is this comparable? To a stonecutter who was quarrying in the mountains. Once, he took his ax in hand and went and sat on the mountain, and he was dislodging small pebbles from it. People came and said to him, "What are you doing?" He said to them, "I am uprooting this mountain and casting it into the Jordan River." They replied to him, "You cannot uproot the whole mountain!" Nevertheless, he persisted quarrying until he reached a huge slab of rock. He got under it, detached it and uprooted it, and cast it into the Jordan, saying to it, "This is not your place. Rather, that is your



place." This is what Rabbi Akiva did to Rabbi Eliezer and to Rabbi Yehoshua.

אמר לו רבי טרפון עקיבא עליך הכתוב אומר (איוב כח) מבכי נהרות חבש ותעלומה יוציא אור דברים המסותרים מבני אדם הוציאם רבי עקיבא לאורה.

Rabbi Tarfon said to Rabbi Akiva, "Akiva, about you Scripture states, *From the waters of the deep were harnessed rivers, bringing secret things into the light* (Job 28:11). Things that were concealed from people, Rabbi Akiva has brought out into the light.

בכל יום ויום היה מביא חבילה של עצים חציה מוכר ומתפרנס וחציה מתקשט בה עמדו עליו שכניו ואמרו לו עקיבא אבדתנו בעשן מכור אותן לנו וטול שמן בדמיהן ושנה לאור הנר אמר להם הרבה ספוקים אני מסתפק בהן אחד שאני שונה בהן ואחד שאני מתחמם כנגדן ואחד שאני יכול לישן [בהם]

Each and every day, Rabbi Akiva would bring a bundle of twigs. Half he would sell to sustain himself and half he would use. His neighbors confronted him and told him, "Akiva, you are destroying us with the smoke! Sell the twigs to us, buy oil with the money, and study by the light of a lamp." Rabbi Akiva told them, "I make many uses of the twigs: one, I learn by their light, two, I warm myself opposite them, and three, I sleep on them."

עתיד רבי עקיבא לחייב את כל העניים בדין שאם אומר להם מפני מה לא למדתם [והם אמרו מפני] שעניים היינו אומרים להם והלא רבי עקיבא עני ביתר ומדולדל היה [והם אמרו מפני טפינו אומרים להם והלא רבי עקיבא] היו לו בנים ובנות (אלא אומרים להם מפני) שזכתה רחל אשתו.

This is destined to condemn all poor people in judgment. For if [the heavenly court] says to them, "Why did you not learn?" and they answer, "Because we were poor," the prosecutors will respond to them, But was Rabbi Akiva not extremely poor and destitute? So they will change their argument and say, "...because of the needs of our little children!" The prosecutor will respond, "But did Rabbi Akiva not also have sons and daughters? Rather, what the poor will say to them is "because his wife, Rachel, was especially meritorious."

בן מ' שנה הלך ללמוד תורה סוף שלש עשרה שנה לימד תורה ברבים אמרו לא נפטר מן העולם עד שהיו לו שולחנות של כסף ושל זהב ועד שעלה למטתו בסולמות של זהב. היתה אשתו יוצאה בקרדמין ובעיר של זהב אמרו לו תלמידיו רבי ביישתנו ממה שעשית לה אמר להם הרבה צער נצטערה עמי בתורה:

Rabbi Akiva went to learn Torah when he was 40 years old. At the end of 13 years he taught Torah publicly. The Sages said, he did not depart from the world until he had tables of silver and gold, and until he would ascend to his bed upon golden ladders. His wife would go out wearing kardemin and a City of Gold. His students told him, "Master, because of what you have done for her, you have shamed us." He said to them, "She has suffered together with me through much travail in pursuit of Torah."

## From Where Will Our Help Come? Our Hands and the Hands of God

Rabbi Chai Levy,  
Congregation Netivot Shalom, Berkeley, CA

Exodus 13:9-14:30

שמות י"ג:ט'-יד:ל'

(9) "And this shall serve you as a sign on your **hand** and as a reminder on your forehead—in order that the Teaching of the LORD may be in your mouth—that **with a mighty hand** the LORD freed you from Egypt. (10) You shall keep this institution at its set time from year to year ... (14) And when, in time to come, your child asks you, saying, 'What does this mean?' you shall say to him, 'It was **with a mighty hand** that the LORD brought us out from Egypt, the house of bondage... (16) "And so it shall be as a **sign upon your hand** and as a symbol on your forehead that **with a mighty hand** the LORD freed us from Egypt." ... 14: (10) As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the LORD. (11) And they said to Moses, "Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? (12) Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness'?" (13) *But Moses said to the people, "Have no fear! Stand by, and witness the deliverance which the LORD will work for you today; for the Egyptians whom you see today you will never see again. (14) The LORD will battle for you; you hold your peace!" (15) Then the LORD said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward. (16) And you lift up your rod and **hold out your arm** over the sea and split it, so that the Israelites may march into the sea on dry*

(ט) וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בִיָּד חֲזָקָה הוֹצֵאתָ ה' מִמִּצְרַיִם: (י) וְשָׁמַרְתָּ אֶת־הַתִּקְוָה הַזֹּאת לְמוֹעֲדָה מִיָּמִים יְמִימָה: ... (יד) וְהָיָה כִּי־יִשְׁאַלְכָּ בְנֶךָ מָחָר לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֻזֶּק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עַבְדִּים: (טו) וַיְהִי כִּי־הִקְשָׁה פָּרְעֹה לְשַׁלְּחָנוֹ וַיִּהְיֶה ה' כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר אָדָם וְעַד־בְּכוֹר בַּהֲמָה עַל־כֵּן אֲנִי זֹכֵר לָהּ כָּל־פֶּטֶר רִחֹם הַזְּכָרִים וְכָל־בְּכוֹר בְּנֵי אֶפְרַיִם: (טז) וְהָיָה לְאוֹת עַל־יָדְכָה וּלְטוֹטְפֹת בֵּין עֵינֶיךָ כִּי בְּחֻזֶּק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם: ... (י) וּפְרֹעֶה הִקְרִיב וַיִּשְׂאֹ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגָה מִצְרַיִם | נִסָּע אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה': (יא) וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמַּבְלִי אִי־קָבְרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוֹת בַּמִּדְבָּר מַה־זֹּאת עֲשִׂיתָ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם: (יב) הֲלֹא־זֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חֲזַל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמָּתְנוּ בַּמִּדְבָּר: (יג) וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירָאוּ הַתִּיַּצְבוּ וַרְאוּ אֶת־יְשׁוּעַת ה' אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסְּפוּ לְרַאֲתָם עוֹד עַד־עוֹלָם: (יד) ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִישוּן: (טו) וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תַּצַּעַק אֵלַי דִּבַּר אֶל־בְּנֵי־יִשְׂרָאֵל וַיֹּסִיעוּ: (טז) וְאַתָּה הִרָם אֶת־מִטְּף וְנִטְתָּ אֶת־יָדְךָ עַל־הַיָּם וּבִקְעָהוּ



ground. (17) And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen. (18) Let the Egyptians know that I am LORD, when I gain glory through Pharaoh, his chariots, and his horsemen.” (19) *The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, (20) and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night. (21) Then Moses **held out his arm** over the sea and the LORD drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, (22) and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. (23) The Egyptians came in pursuit after them into the sea, all of Pharaoh’s horses, chariots, and horsemen. (24) At the morning watch, the LORD looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic. (25) He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, “Let us flee from the Israelites, for the LORD is fighting for them against Egypt.” (26) Then the LORD said to Moses, “**Hold out your arm** over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their horsemen.” (27) Moses **held out his arm** over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But the LORD hurled the Egyptians into the sea. (28) The waters turned back and covered the chariots and the horsemen—Pharaoh’s entire army that*

וַיָּבֹאוּ בְּגִי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיּוֹשָׁה: (יז)  
וְאֲנִי הִנְנִי מַחְזֵק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ  
אַחֲרֵיהֶם וְאֶפְכָּדָה בַּפְּרָעָה וּבְכָל־חֵילוֹ  
בָּרַכְבוֹ וּבַפָּרָשָׁיו: (יח) וַיִּדְעוּ מִצְרַיִם כִּי־  
אֲנִי ה' בְּהַכְבֵּדִי בַּפְּרָעָה בָּרַכְבוֹ וּבַפָּרָשָׁיו:  
(יט) וַיֹּסֶעַ מֶלֶאֲךָ הָאֱלֹקִים הַהֵלֶךְ לִפְנֵי  
מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֹּסֶעַ עִמּוֹד  
הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם: (כ) וַיִּבָּא  
בֵּין וּמַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי  
הָעָנָן וְהַחֹשֶׁךְ וַיָּאָר אֶת־הַלַּיְלָה וְלֹא־קָרַב  
זֶה אֶל־זֶה כָּל־הַלַּיְלָה: (כא) וַיֵּט מֹשֶׁה אֶת־  
יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' וְאֶת־הַיָּם בְּרוּחַ  
קָדִים עֲזָה כָּל־הַלַּיְלָה וַיִּשָּׁם אֶת־הַיָּם  
לְחֹרֶבָה וַיִּבָּקְעוּ הַמַּיִם: (כב) וַיָּבֹאוּ בְּגִי־  
יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיּוֹשָׁה וְהַמַּיִם לָהֶם  
חֹמָה מִיְּמִינָם וּמִשְׁמָאלָם: (כג) וַיִּרְדְּפוּ  
מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם כָּל־סוּס פְּרָעָה  
רַכְבוֹ וּפָרָשָׁיו אֶל־תּוֹךְ הַיָּם: (כד) וַיְהִי  
בְּאַשְׁמֹרֶת הַבֹּקֶר וַיִּשְׁקֹף ה' אֶל־מַחֲנֵה  
מִצְרַיִם בַּעֲמוֹד אֵשׁ וָעָנָן וַיִּהְיֶה אֵת מַחֲנֵה  
מִצְרַיִם: (כה) וַיֹּסֶר אֶת אַפֵּן מִרַכְבֹּתָיו  
וַיִּנְהֲגוּ בַּכִּבְדָּת וַיֹּאמֶר מִצְרַיִם אֲנוֹסָה  
מִפְּנֵי יִשְׂרָאֵל כִּי ה' נִלְחֵם לָהֶם בַּמִּצְרַיִם:  
(כו) וַיֹּאמֶר ה' אֶל־מֹשֶׁה נִטֵּה אֶת־יָדְךָ עַל־  
הַיָּם וַיָּשָׁבוּ הַמַּיִם עַל־מִצְרַיִם עַל־רַכְבוֹ  
וְעַל־פָּרָשָׁיו: (כז) וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־  
הַיָּם וַיָּשָׁב הַיָּם לִפְנוֹת בִּקְרֹל לְאַתְּנֹו  
וּמִצְרַיִם נָסִים לִקְרֹאתוֹ וַיִּנְעֶר ה' אֶת־  
מִצְרַיִם בְּתוֹךְ הַיָּם: (כח) וַיָּשָׁבוּ הַמַּיִם  
וַיִּכְסּוּ אֶת־הָרַכָּב וְאֶת־הַפָּרָשִׁים לְכָל־חֵיל  
פְּרָעָה הַבָּאִים אַחֲרֵיהֶם בַּיָּם לֹא־נִשְׁאָר  
בָּהֶם עַד־אַחַד: (כט) וּבְגִי יִשְׂרָאֵל הִלְכוּ  
בַּיּוֹשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה  
מִיְּמִינָם וּמִשְׁמָאלָם: (ל) וַיֹּשַׁע ה' בֵּינָם  
הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא  
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם:

followed them into the sea; not one of them remained. (29) But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left. (30) Thus the LORD delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea.

#### Shemot Rabbah 21:10

The children of Israel went into the midst of the sea upon dry ground. (Exodus 14:22) [How is this possible?] If they went into the sea, how was it on dry ground? And if they went onto dry ground, then why does it say "into the midst of the sea?" From here you learn that the sea didn't split until they went in up to their nostrils, and only then did it become dry land.

שמות רבה כ"א:

(י) וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֶּשֶׁה, אִם בַּיָּם לָמָּה בַּיַּבֶּשֶׁה, וְאִם בַּיַּבֶּשֶׁה לָמָּה בְּתוֹךְ הַיָּם, אֵלָּא מִכָּאן אֵתָּה לָמַד שֶׁלֹּא נִקְרַע לָהֶם הַיָּם עַד שֶׁבָּאוּ לְתוֹכוֹ עַד חוּטְמוֹ, וְאַחֵר כִּד נַעֲשֶׂה לָהֶם יַבֶּשֶׁה.

#### Sfat Emet, Rabbi Yehuda Aryeh Leib Alter of Ger (1847-1905), on 7th day of Pesach:

The essence of the miracle of the splitting of the sea was that the Jews would merit it on their own, through their own deeds.

#### Netivot Shalom, Rabbi Shalom Noach Barzovsky (1911-2000), on Parashat Beshallah:

Regarding the great revelation of the splitting of the sea...it came about through the power of Israel. That is why God said to him, "Why do you cry out to Me? Speak to the Israelites and get going!" Israel will display their trust in God, jumping into the sea through the force of that trust, and in this manner they will draw out salvation and the revelation of the splitting of the sea.

#### Exodus 15:1-6

שמות ט"ו:א'-ו'

(1) Then Moses and the Israelites sang this song to the LORD. They said: I will sing to the LORD, for He has triumphed gloriously; Horse and driver He has hurled into the sea. (2) The LORD is my strength and might; He is become my deliverance. This is my God and I will enshrine Him; The God of my father, and I will exalt Him. (3) The LORD, the Warrior— LORD is His name! (4) Pharaoh's chariots and his army He has cast into the sea; And the pick of his officers Are drowned in the Sea of Reeds. (5) The deeps covered them; They went down into the depths like a stone. (6) **Your**

(א) אָז יִשְׁרַחֲמֵשׁ וּבְנֵי יִשְׂרָאֵל אֶת־ הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאֵה גָאֵה סוּס וּרֹכְבוֹ רָמָה בַיָּם: (ב) עֲזִי וְזִמְרַת יְהוָה וַיִּהְיֶה לִי לִישׁוּעָה זֶה אֱלֹהֵי וְאֶנְוְהוּ אֱלֹהֵי אָבִי וְאַרְמְמֶנְהוּ: (ג) ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ: (ד) מִרְכַּבַּת פִּרְעֹה וְחִילֹו יָרָה בַיָּם וּמִבְתָּר שְׁלִשְׁו טַבָּעוּ בַיָּם־סוּף: (ה) תַּהֲמֹת יִכְסִימוּ יָרְדּוּ בַמְּצוּלֹת כְּמוֹ־ אָבִו: (ו) יִמְיִנֶה ה' נֶאֱדָרִי בְכֶם יִמְיִנֶה ה' תִּרְעֶץ אוֹיֵב:

**right hand**, O LORD, glorious in power,  
**Your right hand**, O LORD, shatters the foe!

#### Rashi on Exodus 15:6

(1) THY RIGHT HAND — twice!  
 — When Israel performs the will of the Omnipresent the left hand (intended for punishment) becomes a right hand (bestowing reward, so that God has two right hands as it were) (Mekhilta d'Rabbi Yishmael 15:5).

רש"י על שמות ט"ו:ו'

(א) ימינך ימינך. שני פעמים, כשישראל עושין את רצונו של מקום השמאל נעשית ימין (שם):

#### Exodus 15:20

(20) Then Miriam the prophetess, Aaron's sister, took a timbrel **in her hand**, and all the women went out after her in dance with timbrels.

שמות ט"ו:כ'

(כ) ותקח מרים הנביאה אֶת־הַתִּמְבֵּל בְּיָדָהּ וַתֵּצֵאנָה כָּל־הַנָּשִׁים אַחֲרֶיהָ בַּתִּמְבֵּלִים וּבַמְּחֹלִלֹת:

#### Exodus 17:8-13

(8) Amalek came and fought with Israel at Rephidim. (9) Moses said to Joshua, "Pick some men for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand." (10) Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. (11) Then, whenever Moses **held up his hand**, Israel prevailed; but whenever **he let down his hand**, Amalek prevailed. (12) But Moses' **hands grew heavy**; so they took a stone and put it under him and he sat on it, while **Aaron and Hur, one on each side, supported his hands; thus his hands remained steady** until the sun set. (13) And Joshua overwhelmed the people of Amalek with the sword.

שמות י"ז:ח'-י"ג

(ח) וַיָּבֹא עֲמֹלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרִפְדִּים: (ט) וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בַּחֲר־לָנוּ אַנְשִׁים וְצֵא הִלָּחֶם בְּעֲמֹלֵק מָחָר אֲנֹכִי נֹצֵב עַל־רֹאשׁ הַגִּבְעָה וּמִטָּה הָאֱלֹקִים בְּיָדִי: (י) וַיַּעַשׂ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֶם בְּעֲמֹלֵק וּמֹשֶׁה אֶהְרֹן וְחֹזֶה עָלוּ רֹאשׁ הַגִּבְעָה: (יא) וְהָיָה כְּאֲשֶׁר יִרְיֶה מֹשֶׁה יָדוֹ וְגִבֹּר יִשְׂרָאֵל וְכָאֲשֶׁר יִגִּיחַ יָדוֹ וְגִבֹּר עֲמֹלֵק: (יב) וַיְדִי מֹשֶׁה כְּבָלִים וַיִּקְחוּ־אֹבֶן וַיִּשְׁמְרוּ תַּחְתָּיו וַיִּשָּׁב עָלֶיהָ וַאֲהֲרֹן וְחֹזֶה תָּמְכוּ בְּיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה עַד־בֹּא הַשָּׁמֶשׁ: (יג) וַיִּחַלֵּשׁ יְהוֹשֻׁעַ אֶת־עֲמֹלֵק וְאֶת־עַמּוֹ לְפִי־חֶרֶב: (פ)

## — יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ Give me of the kisses of Your mouth —

בוא וראה היאך הקול יוצא, אצל כל ישראל כל אחד ואחד לפי כחו, הזקנים לפי כחו, הבחורים לפי כחו, והקטנים לפי כחו, והיונקים לפי כחו, והנשים לפי כחו, ואף משה לפי כחו...

Come and see how God's voice goes out to each Israelite, to each one according to that person's particular ability. To the elderly in keeping with their ability, to the young in keeping with their ability, to the women in keeping with their ability, and even to Moses in keeping with his ability... [Shmot Rabba 5:9]

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אמר רבי יוחנן מלאך היה מוציא הדבור מלפני הקדוש ברוך הוא על כל דבור ודבור, ומחזירו על כל אחד ואחד מ ישראל ואומר לו מקבל אתה עליך את הדבור הזה, כך וכך דיניו יש בו, כך וכך ענשיו יש בו, כך וכך גזרות יש בו, וכך מצוות, וכך קלים וחסמים יש בו, כך וכך מתן שכר יש בו, והיה אומר לו ישראל, הן, וחזר ואומר לו מקבל את אלהותו של הקדוש ברוך הוא, והוא אומר לו, הן והן, מיד היה נושקו על פיו...

Rabbi Yohanan said: "An angel would carry forth each Word [each Commandment of the Ten Commandments] from before the Holy One of Blessing, and bring it about to every Israelite and say to her/him: 'Do you accept upon yourself this Word? There are so and so many rules that pertain to it, so and so many penalties that pertain to it, so and so many decrees that pertain to it, so many religious duties, and so many lenient and stringent aspects that apply to it and so and so much reward [and punishment] that accrues in connection with it.' And the Israelite would say, 'Yes.' And [then] the angel would go and say to him again, 'Do you accept the divinity of the Holy One of Blessing?' And the Israelite would say, 'Yes, yes.' Immediately, [the angel] would kiss him/her on the mouth..."

ורבני אמרין, הדבור עצמו היה מחזר על כל אחד ואחד מ ישראל ואומר לו מקבלני את עליך, כך וכך מצוות יש בי, וכך דיניו יש בי, כך וכך ענשיו יש בי, כך וכך גזרות יש בי, כך וכך מצוות יש בי, כך וכך קליו וחסמיו יש בי, כך וכך מתן שכר יש בי, והוא אומר, הן והן, מיד הדבור נושקו על פיו...

Rabbis say: "It was the Word itself that made the rounds of the Israelites one by one, saying to each one, 'Do you accept me upon yourself? There are so and so many rules that pertain to me, so and so many penalties that pertain to me, so and so many decrees that pertain to me, and so many religious duties, and so and so many lenient and stringent aspects, that apply to me, and so and so much reward [and punishment] that accrues in connection with me.' And the Israelite would say, 'Yes.' Immediately the Word would kiss him on the mouth..." [Shir ha-Shirim Rabba 1:2]

**Babylon Talmud, Tractate Pesachim Pg. 100a**  
**Translation: Rabbi Charles Arian**

*The subject under discussion is the question of what happens if a group of Jews is having a meal together late Friday afternoon and they discover that the sun has set, thus beginning the Shabbat. Among other questions is what grace needs to be said at the conclusion of the just-finished meal, the weekday grace or the Shabbat grace -- since the meal was eaten on a weekday but the blessing is in fact being said on a Shabbat. Rabbi Yehuda says that under the circumstances we immediately stop eating, spread a tablecloth, say the Shabbat Kiddush over wine, and then say the Shabbat grace; Rabbi Yose says no, we finish eating and say the weekday grace, then spread the tablecloth and say the Kiddush.*

We learn (in a Baraita): We stop for Shabbat, according to the opinion of Rabbi Yehuda. Rabbi Yose says: we do not stop.

It happened once that Rabban Shimon ben Gamliel, Rabbi Yehuda and Rabbi Yose were dining in Akko when the day became sanctified on them (*i.e., the meal was late Friday afternoon and they noticed that Shabbat had started.*) Rabban Shimon ben Gamliel said to Rabbi Yose: “Rabbi, with your permission may we stop, out of deference to the opinion of our colleague Yehuda?”

He said to him: “every day (*in the Study House*) you prefer my opinion to that of Rabbi Yehuda, and now you prefer Rabbi Yehuda’s opinion over mine? ‘Will he have his way with the Queen in my own house? (Esther 7)’”

He said to him: “if that is the case we will not stop, lest the students see and establish a law for all generations.” It was said that they did not move from there until they established the law according to the opinion of Rabbi Yose.

תניא מפסיקין לשבתות דברי רבי יהודה רבי יוסי אומר אין מפסיקין  
מעשה ברבן שמעון בן גמליאל [ורבי יהודה] ורבי יוסי שהיו מסובין בעכו וקדש  
עליהם היום אמר ליה רבן שמעון בן גמליאל לרבי יוסי ברבי רצונך נפסיק וניחוש  
לדברי יהודה חבירנו  
אמר לו בכל יום ויום אתה מחבב דבריי לפני רבי יהודה ועכשיו אתה מחבב דברי רבי  
יהודה בפני הגם לכבוש את המלכה עמי בבית  
אמר ליה אם כן לא נפסיק שמא יראו התלמידים ויקבעו הלכה לדורות אמרו לא זזו  
משם עד שקבעו הלכה כרבי יוסי:

### ספר דברים פרק כא

א כי-ימצא חלל באדמה אשר יהיה אלהיך נתן לך לרשתה נפל בשדה לא נודע מי הפהו: ב ויצאו זקניך ושפטיך ומדדו אל-הערים אשר סביבת החלל: ג והיה העיר הקרבה אל-החלל ולקחו זקני העיר ההוא עגלת בקר אשר לא-עבד בה אשר לא-משכה בעל: ד והורדו זקני העיר ההוא את-העגלה אל-נחל איתן אשר לא-יעבד בו ולא יזרע וערפו-שם את-העגלה בנחל: ה ונגשו הכהנים בני לוי כי הם בחר יהיה אלהיך לשרתו ולברך בשם יהוה ועל-פיהם יהיה כל-ריב וכל-נגע: ו וכל זקני העיר ההוא הקרבים אל-החלל ירחצו את-ידיהם על-העגלה הערופה בנחל: ז וענו ואמרו ידינו לא שפכו את-הדם הזה ועינינו לא ראו: ח כפר לעמך ישראל אשר-פדית יהוה ואל-תתן דם נקי בקרב עמך ישראל ונכפר להם הדם: ט ואתה תבער הדם הנקי מקרבך כי-תעשה הישר בעיני יהוה:

### Tanach - Deuteronomy Chapter 21

1. If one is found slain in the land which the Lord your God gives you to possess, lying in the field, and it is not known who has slain him; 2. Then your elders and your judges shall come forth, and they shall measure the distance to the cities which are around him who is slain; 3. And it shall be, that the city which is nearest to the slain man, the elders of that city shall take a heifer, which has not been worked with, and which has not pulled in the yoke; 4. And the elders of that city shall bring down the heifer to a rough ravine, which is neither plowed nor sown, and shall strike off the heifer's neck there in the ravine; 5. And the priests, the sons of Levi, shall come near; for them the Lord your God has chosen to minister to him, and to bless in the name of the Lord; and by their word shall every controversy and every assault be tried; 6. And all the elders of that city, which is nearest to the slain man, shall wash their hands over the heifer that is beheaded in the valley; 7. And they shall answer and say, "our hands have not shed this blood, nor have our eyes seen it. 8. Be merciful, O Lord, to your people Israel, whom you have redeemed, and lay not innocent blood to your people of Israel's charge. And the blood shall be forgiven them."

### משנה יומא ב:א

משנה. בראשונה, כל מי שרוצה לתרום את המזבח - תורם. ובזמן שהן מרובין - רצין ועולין בכבש, כל הקודם את חבירו בארבע אמות - זכה. ואם היו שניהן שוין - הממונה אומר להן: הצביעו. ומה הן מוציאות - אחת או שתיים. ואין מוציאות אגודל במקדש. מעשה שהיו שניהם שוין ורצין ועולין בכבש, ודחף אחד מהן את חבירו ונפל ונשברה רגלו. וכיון שראו בית דין שבאין לידי סכנה - התקינו שלא יהו תורמין את המזבח אלא בפייס. ארבע פייסות היו שם, וזה

הפיס הראשון.

## Talmud - Mas. Yoma 22A - MISHNAH. CHAPTER II

ORIGINALLY WHOSOEVER DESIRED TO REMOVE [THE ASHES FROM] THE ALTAR DID SO. IF THEY WERE MANY, THEY WOULD RUN AND MOUNT THE RAMP [OF THE ALTAR] AND HE THAT CAME FIRST WITHIN FOUR CUBITS OBTAINED THE PRIVILEGE. IF TWO WERE EVEN, THE OFFICER WOULD SAY TO THEM [ALL:] RAISE THE FINGER! AND HOW MANY DID THEY PUT FORTH? ONE OR TWO [BUT ONE DID NOT PUT FORTH THE THUMB IN THE TEMPLE.]

IT ONCE HAPPENED THAT TWO WERE EVEN AS THEY RAN TO MOUNT THE RAMP. ONE OF THEM PUSHED HIS FELLOW WHO FELL AND BROKE HIS LEG. WHEN THE COURT SAW THAT THEY INCURRED DANGER, THEY ORDAINED THAT THE ALTAR BE CLEARED ONLY BY COUNT [Lottery]. THERE WERE FOUR COUNTS. THIS IS THE FIRST COUNT.

### תלמוד בבלי יומא כ"ג:

תנו רבנן: מעשה בשני כהנים שהיו שניהן שוין ורצין ועולין בכבש, קדם אחד מהן לתוך ארבע אמות של חבירו - נטל סכין ותקע לו בלבו. עמד רבי צדוק על מעלות האולם, ואמר: אחינו בית ישראל שמעו הרי הוא אומר (דברים כא) כי ימצא חלל באדמה ויצאו זקניך ושפטיך, אנו על מי להביא עגלה ערופה? על העיר או על העזרות? געו כל העם בבכיה. בא אביו של תינוק ומצאו כשהוא מפרפר. אמר: הרי הוא כפרתכם, ועדיין בני מפרפר, ולא נטמאה סכין. ללמדך שקשה עליהם טהרת כלים יותר משפיכות דמים.

## Babylonia Talmud - Yoma 23b

IT ONCE HAPPENED THAT TWO WERE EVEN AS THEY RAN TO MOUNT THE RAMP.

Our Rabbis taught: It once happened that two priests were equal as they ran to mount the ramp and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart.

R. Zadok stood on the steps of the Hall and said: Our brethren of the house of Israel hear ye, behold it says: ***If one be found slain in the land... then thy elders and judges shall come forth . . .*** On whose behalf shall we offer the heifer whose neck is to be broken, on behalf of the city or on behalf of the Temple Courts?

All the people burst out weeping. The father of the young man came and found him still in convulsions. He said: May he be atonement for you. My son is still in convulsions and the knife has not become unclean. His remark comes to teach you that the cleanness of their vessels was of greater concern to them even than the shedding of blood.